The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 37.—WHOLE NUMBER 1077.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 8, 1851 AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for November.

9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Twenty-third Sunday after Trinity.
30. First Sunday in Advent. St. Andrew the Apostle.

THANKSGIVING DAYS appointed by the Civil Authority.

November 27.—New York, Massachusetts, New Hampshire, New Jersey, Maryland, Pennsylvania, Maine, Connecticut, Ohio, Indiana, North Carolina.

DECEMBER.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. Ember Day.
19. " "
20. " "
21. Fourth Sunday in Advent. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

Clergy of the Protestant Episcopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 43 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 27 21st street.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
Colton, Rev. Calvin, 15 Amity street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 109 Hudson st.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 398 Broome st.
Morris, LL D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
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Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev Isaac, 36 Amity-st.
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Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev Samuel, 125 West 13th st.
Spencer, Rev. J. A., 222 west 19th st.
Sterling, Rev. J. C., 22 Grove st.
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Travis, Rev. Robert, Junior, 106 Hammond st.
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Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN.

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cook, Rev. Edwin R. T., 157 Adams st., cor. Concord.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 47 Duffield-st.
Seymour, Rev. Charles, 100 Nassau-street.
Seymour, Rev W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William T., 321 Gold st.
Walker, Rev. William F., 117 Willoughby st.

WILLIAMSBURGH.

Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

Poetry.

For the Churchman.

Niagara.

And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth.—*Rev.* xix., 6.

Roaring, raging, raving, boiling,
Whirled within its wrathful cup,
Niagara heaves and rolls through ages,
Everlasting billows up;
Into its tremendous basin,
Foam and thunder ceaseless pour,
And innumerable breakers,
Headlong dashing evermore.

God, oh God, enthroned in glory!
These wild waters never spent,
With ten thousand, thousand voices
Utter forth th' Omnipotent;
Mighty One, the rocks attest Thee;
Gulf and torrent, God proclaim,
And from hid mysterious caverns,
Echoes out th' Eternal name.

Bounteous Lord, Thy beauteous rainbows,
O'er the stormy surges' crest,
Like the heavenly loves of angels,
Gently hover, sweetly rest;
They thy peace, as these thy prowess,
Signify and represent;
Tenderness and power united,
Righteousness, with judgment blent.

Spirit clouds of incense rising,
Homage pay before Thy throne;
Thee the Power of rock-bound whirlpools,
Waves and cataracts, they own.
Height and depth and breadth declare Thee
In the crescent, God is seen;
In the cliffs' eternal barriers,
And the channel deep between.

In the rising, racing rapids,
In the dive, the shock, the roar;
In the river's azure windings,
Rushing rough from shore to shore;
In the high cerulean concave,
O'er the earth and through the air,
There is visible, the Godhead;
Thou, O Lord, art everywhere.

God of armies! may the nations,
Sundered by this awful tide,
By it be united rather,
And own THEE, their Lord and Guide.
May they never, never battle,
But before Niagara's roar,
Heed, and learn, and prize a lesson
To be humbled, and adore.

May its waters quench their fury;
Here may they not part but meet;
And across the gulf, like brothers,
Each with love, the other greet;
Join the everlasting chorus,
Hence, to highest heaven up-sent,
"Alleluia! for He reigneth,
God, the Lord Omnipotent!"

Oxford, N. Y. S. H. C.

For the Churchman.

A Relic of Bp. Ravenscroft.

Rev and Dear Sir,

I send you herewith a copy of some lines of blank verse written by Bp. Ravenscroft on the death of his first wife. Poetry was a thing he seldom, almost never, attempted; and the *tradition* here in his old parish (Williamsborough, N. C.), is that this piece is the only one he ever wrote, except a single other short effusion concerning the same lady. He owed her much: for he himself says of her, that after his marriage "The personal regard I entertained for my wife increased to the highest esteem, and even veneration, as the virtues of her character opened upon me; while the prudence and discretion of her conduct won me gradually from my previous dissipated habits. She opened her mouth with wisdom, and in her tongue was the law of kindness, so that when she left me for a better world, it was an exceeding comfort to me that I could look back upon so little to reproach myself with, respecting her; only this, that but for the *last five years* of our union, had I any sense of her real value, or of God's goodness in giving her to me, or any communion with her in the love of That Saviour, Who had been her hope and trust through life, and Who was her stay and support in the hour of death."

The following lines were lent me to copy, by a near relation of the deceased Mrs. Ravenscroft.

Monody.

Farewell, my wife! the struggling breath is fled,
And hope and fear, to us are at an end:
Chill certainty hath sealed our doubting minds,
For Death's pale image sinks thy features down.
While sobbing relatives and weeping friends
Mourn round thy bed, scarce knowing all their loss,
Thy widowed husband lifts his soul to God,
And meets thy spirit at a throne of grace.
Partner of twenty years, farewell, farewell!
Thine is the happy change—thy warfare's o'er,
And rest and peace and bliss remain to thee:
"Forever hymning thy Creator's praise,"
Redeeming love the chorus of thy song.
Farewell, my wedded wife; a short farewell!
"Prisoner of hope," tied with the chain of life,
A few more days, or weeks, or months, or years,
Shall set me free, to join the choral strain
Which sainted spirit offer up to God.
There we shall meet again, to part no more;
But ever, as Eternity rolls on,
The ceaseless round, will bless His glorious name,
Who set us free, and taught us here on earth
The springing hope that looks beyond the grave.

D.

Selected Matter.

"Hearing Christ in the Church."

A Sermon, delivered at a meeting of the Northern Convocation of the Diocese of Delaware, held in St. James' church, Stanton, by Rev'd Thomas Farmar Billopp, Rector of Immanuel church, New Castle. Published by request.

Matthew xviii, 17.—"And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

These words have reference to the kind of discipline which was enjoined by our Blessed Saviour in the case of those who had committed some offence against their fellow men. The first appeal for justice was private and confidential. "Go and tell him his fault, between thee and him alone." Should this prove fruitless, the injured party was required to take with him "one or two more, that in the mouth of two or three witnesses every word might be established." And in case of a second failure, and as the last resort, the Church was to be made acquainted with the various facts of the case, and to pronounce judgment accordingly. If all should be of no avail, in bringing the guilty person to an acknowledgement of his offence, he was to be regarded as an outcast.

Whether the course of action, thus commanded by the Saviour, be practised in the present day or not—*the injunction is valuable, because of the testimony it furnishes to the authority of the Church, to decide disputes or controversies between its members.*

It is painfully evident to the dispassionate observer, that morbid feelings—feelings of alarm—of distrust—of suspicion, respecting ecclesiastical powers and prerogatives, seem to be, to some extent, characteristic of the present age. In olden time, the Prophet censured those who blindly trusted in their "lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these." But while idolatry and superstition were thus most righteously denounced, shall the Church of Christ, the church which Apostles, Martyrs, Prophets, all have loved and venerated, be made the cause of outcry and alarm? Shall an exalted opinion of the Church as a system—a devoted fidelity to the Church—an implicit belief in her divine origin and establishment—in the virtue and efficacy of her ordinances and institutions, as means appointed by Christ to bring us to himself,—admission to a covenant relation to God solely through her agency and instrumentality—shall all this veneration for, and allegiance and subjection to the Church—this profound respect for her claims and requisitions be condemned as favoring bigotry and ultraism; or as manifesting tendencies of an erroneous and dangerous nature? Reason and conscience both forbid it. In the minds of some, however, an appeal to the power of the Church, similar in its object to the recommendation of Him who is its Founder and Head, *i. e*, for purposes of discipline; for the correction of abuses; for the redress of injuries, and the attainment of justice; such an appeal is not unfrequently denominated the height of bigotry and fanaticism.

The views of the Church, as entertained by a large portion of her ministers and members—have been compared to certain old and exploded systems of philosophy, which made the earth the centre, and every thing else—the sun and other heavenly bodies, subordinate and in subjection to it. Without inquiring into the justice of this implied charge, we know that, in our Saviour's day, the church had something more than a nominal existence. We know that it was something palpable and tangible; something actual and real; possessing life and power; claiming and exerting influence; capable of instructing, admonishing; giving judgment, excommunicating, if necessary, those who wilfully and perseveringly offended. And now, after more than eighteen centuries, when her bright beams have extended over the world and are covering the earth, even as the waters cover the sea,—when idolatry and superstition are fast disappearing beneath the brightness of her shining,—when heathen nations have learned through her, to "trust Messiah's name,"—when altars and temples in every quarter of the globe, are proclaiming her rapid and successful extension—shall we now be told that we love the Church, this Body of Christ, too much, or venerate her too highly—or depend upon her too confidently and exclusively? CHRIST CRUCIFIED, IS BEYOND ALL CONTROVERSY THE GREAT AND ONLY CENTRE OF THE CHRISTIAN SYSTEM; AND LIKE ST. PAUL, WE DESIRE TO KNOW AND PREACH NOTHING AMONG YOU, SAVE JESUS CHRIST AND HIM CRUCIFIED. But *how* and *where* shall we look for instruction as to the proper mode of access to Him—as to the terms or conditions, on which alone he may be approached, and the merits of His death made available to us? A mournfully large portion of the christian world, adopt a plan unknown to scripture, and make the "Mother of God" the medium of communication; thus sinking or obscuring the proper Divine centre, and substituting humanity in its stead. But we, as members of his Holy Church, and *with his own Revelation of Himself for our guide*, look up to Him *immediately* through His own establishment; which, with its divinely appointed Ministry, with its pure Sacraments, with its uncorrupted Word—is the chosen path, where He has promised to meet and to bless those who humbly and faithfully seek Him. If Jesus the crucified, the Son of righteousness, the source of spiritual light and life, be the centre of the Christian system—and if, like the sun in the material universe, His beams spread far and wide, even unto the remotest regions—then all else must of necessity be subordinate. No created being, no establishment or institution, even though divine in its origin and appointment, could take His place, without disorder, confusion and ruin. The system would be reversed. The first would be the last; the centre, the extreme; and chaos—the inevitable consequence.

Brethren, we do not hesitate to say, that we love the Church, because for it the Saviour gave himself, and "bought it with his blood." We venerate the Church, because the Saviour has established it, as the only channel of communication between Himself and us. We trust the Church, because the Saviour is ever present with it. He will never leave it nor forsake it; and has promised that "the gates of hell shall not prevail against it." And while we thus yield to it our profoundest homage and admiration, it is a source of satisfaction to reflect, that in its earliest days, in the very beginning of its existence, as a Christion Institution, it possessed an influence and a power that made the guilty tremble. "Tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

For the purpose of exhibiting, as briefly as possible, some of the claims of the Church upon our veneration and obedience, I shall offer a few familiar remarks relative to its Nature, its Object, and the Indispensable importance of legitimate and steadfast connection with it.

The questions, What is the Church? Has she inherent rights and privileges? Has she power of discipline over her members? Is she Divine in her origin, and designed to be a permanent and universal institution? Is she, as is charged by some, exalted as the centre of the system, or merely as it were, a minor orb, reflecting the brightness and effulgence of Christ, the Son of Righteousness? these are questions which open a more extensive field, than we now have time to travel; but which, notwithstanding, can never fail to prove always interesting and instructive to the devout enquirer.

In the language of the XIX Article, we are taught that the "Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." Who has yet to learn that this Church, undoubtedly is, a Divinely appointed, regularly organized, visible society; compared in scripture to a family, to a city, to a kingdom; a society founded and established by God himself. claiming union, obedience and submission from all who profess the name of Christ; offering rewards; denouncing penalties; exercising jurisdiction through its officers; acting in all its various departments as an authorized agent of the Most High God? Who does not know, that this Church, or visible spiritual society, is universal; destined to pervade all time, and spread through every land? "Preach the Gospel to *every* creature:" "baptize *all nations*;" this was the grand commission. The Apostles were to "go into all the world," and all were to be brought within the fold of Christ; and there, encouraged and secured by covenant promises, they might enjoy their title to everlasting life.

This same society, being appointed of God, must have officers also, divinely authorized. "No man taketh this honor unto himself; but he that is called of God." The officers of the Church are "called of God." Their commission to teach and pray, to administer ordinances, and celebrate mysteries, must be derived from Divine Institution. So frequently is the nature of the Church of Christ made the subject of pulpit discussion, that it is scarcely possible for any one to remain long unacquainted with its distinguishing characteristics. And it may be safely asserted that all who calmly and deliberately reflect upon this whole subject—who regard the Church only as it appears in the Gospel and Apostolic times—can be in no danger of extending to her more veneration, or more respect and love than she justly merits.

If time would permit, this division of our discourse might be fully and forcibly illustrated by the few and simple similes furnished us in Scripture. A family must have its Head. The Head of the great christian family—the Church—is Christ. "He is the Head of the body." A city must have its municipal authorities, all subordinate and responsible to its Chief Magistrate.—And the Church is the "City of the living God," guided and ruled by its Founder and Head, Jesus Christ. And a kingdom must have its Monarch, holding supremely the reins of government. And the Church is the Kingdom, far above earthly principalities and powers, whose Ruler is the "Lord of Lords and King of Kings."

To be continued.

From the Christian Jubilee.

The Sermon on the occasion of the Celebration of the One Hundred and Fiftieth Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, preached by appointment in Trinity Church, New York, by the Rev. John McVickar, S. T. D., Professor of Intellectual and Moral Philosophy in Columbia College, New York City. Published at the Request of the Standing Committee of the Diocese of New York, and of the Corporation of Trinity Church.

Concluded.

But it may be asked, under this distinction of Independent National Churches, what becomes of that unity for which Christ prayed, and by which His Disciples were to be known? The answer is plain. National Churches are no bar to Church unity now, any more than the respective Churches founded by the different Apostles in Syria, Greece, Italy, or Egypt, were at the first. Then, as now, there were National or Provincial Churches, differing in language, customs, manner of life, ritual, and even in great and important doctrinal practices; as we see in the primitive branch at Jerusalem, which for ages retained many Jewish customs. These all regulated, by inherent right, each its own affairs. Thus decreed the second General Council of the Church, that of Constantinople: "The Synod of each province must administer the affairs of the province." Yet all this broke not the unity of the Church of Christ. That came from one faith, one creed, one Lord, one baptism, and one pervading spirit and power of love, acting through the same Apostolic ministry, and evinced by intercommunion. Thence came the Church's true *unity*, and thence true *Catholicity*; the unity, not of a *mass*, but of a body; unity of organization; unity as we see it ever in God's works—unity in the midst of variety; although many, yet one. Now to this view of unity agree all Christ's words, and all the Apostles' teaching, and all the Canons of the primitive Church; one Vine, yet many branches; one Body, yet many members; one Spirit, yet many administrations; while breach of unity comes *not* from parts, but parties; not from the mutual independence of the members of the body or branches of the vine, but from proud and selfish boasting among them; the hand exalting itself against the foot and saying, "Because thou art not the hand, thou art not of the Body;" or the greater branch, lording it over God's heritage, and saying, "Because thou growest not out of *me*, thou art not of the Root." From that deep sin of pride and schism, the Church of England, throughout its communion, stands free; being alike Catholic and National. This union is its perfection; and woe to those who attempt to part what God hath joined! Woe to those who merge its Catholicity in its Protestantism, as well as to those who exchange its distinctive Anglican teaching for a false Catholicism!

On these two leading boundary lines, therefore, are we this day called to give a careful review, lest our ancient landmarks be forgotten as against Protestant dissent on the one side, or Roman assumption on the other. The English Communion, while it recognizes neither, yet includes the truth of both. "CATHOLIC" is her ancient and baptismal name: *Protestant* but her recent and historic surname; incidental, yet essential, so long as Rome maintains her aggressive, uncatholic position. Let not Churchmen, then, cease to stand on their double watch. First, as against bare Protestantism, lest we yield one jot or tittle of our Catholic ground, in creed, discipline, or worship, to the breath of popular opinion, or to the still more ensnaring sympathies of social life. Herein we are to stand "on guard," as our fathers stood, with the Prayer-book in our hands, and the liturgy as our guide; neither seeking nor fearing opinions without, nor ever doubting God's blessing within, on our Church and work, so long as we love the one and labor in the other as true watchmen and workmen on the walls of our Israel. Would to God there were herein less danger to our Church's purity! But the truth is, there is much: like precious garments neglected, our Church principles are eaten away silently by the mote and canker-worm of worldly Protestantism; and, when we come to use them, they have neither warmth nor strength. But would to God we might again meet, as brethren on the primitive platform, those whose Fathers once stood there with our Fathers, in defence of our common Mother, before dissent from her was known, or "Ephraim envied Judah, or Judah vexed Ephraim!" But then such union must be, not by amalgamation, but by "restitution:" going back to things primitive, by rising out of the sectarian into the Catholic mind. And doubtless, in God's good time, such re-union, widely prayed for, shall take place. And how stands the prospect even now? With the worldly indifference that knows not and cares not for the unity of the Church Catholic, our Church can have no sympathy: but with earnest and longing minds of whatever name—earnest for truth, and longing for union—and who often truly have the *Church* mind while standing apart from her; with them the Church has deep sympathy, and rejoices to see growing up so widely in our land a body of reformed Catholic truth, which is daily bringing thousands near and nearer to her and their Father's communion in heart and faith; a spirit widely displaying itself, too, in that revived Church architecture, which demands—to give it full meaning—the proprieties and usages of the Church's solemn ritual. So much for our boundaries on the side of dissent.

On the other hand, our landmarks are to be laid down, and our Christian birthright maintained, with at least equal care. The recent act of Papal aggression in England, ignoring as it does the whole English Communion in its jurisdiction and ministry, is an attack upon us as well as upon them, and should rally to the call this day all who here love the Church, and live within its pale. But then it is to be met, not as recently in England, by popular clamor; but by the assertion, calm yet solemn, of one clear primitive truth—"*Catholic equality*" among all the Apostolic branches of Christ's Church. And as to each branch has been given, by God's providence, its own mission, God's providence marking to each its field: so will each have its own account to render. It is the part of wisdom, then, as well as justice, to look each to its own. We seek not, therefore (unless driven to it), to sit in judgment on Rome, or to inquire how far she has used or abused her larger talents. We will not needlessly ask how far selfish ambition or worldly policy has poisoned in her teaching the pure fountains of Gospel truth, building up a kingdom of this world out of the living stones of a kingdom *not* of this world. To the great Master each one standeth or falleth. But we do claim to hold our own heritage as of Christ's giving, equally with hers; as an independent Mission under Christ: and, we fear not (in humility be it spoken) comparison with any other branch in the fidelity with which our, perhaps, but one talent has been employed, or in the Gospel fruits it has brought forth. Yet if others boast, we, at least, may speak. As touching missions, from an early age the English Church stood foremost. "But for her," are the words of an impartial historian, "the greater part of Northern Europe had remained in heathen darkness." English names are still current there, as the very Apostles of heathen Germany; and Winifred, and Boniface, and the Good Doer, are still their common appellations. Again when, in a later age, the restoration of letters brought upon Europe a spirit of restless, infidel inquiry: it was English piety and English scholarship that took the lead, and did more to Christianize that reasoning mind than all the rest of Christendom combined. In the defence of Revelation and the Church, on the grounds of reason and Scripture, where shall we look for our teachers, save among the divines of the Church of England.*

Herein, while Rome slept, England labored; so that while the Roman Communion was for centuries desolated by infidelity, through all its educated ranks: the Church of England had won over reason and learning to the faith; and it was only vice and ignorance within her pale that were infidel. And now, in our own day, denied as she is her full powers of action, yet where shall we turn for triumphs of the cross greater or more solid than this day's commemoration exhibits?

Our quarrel, then, with Rome this day, is simply her breach of Catholic unity; her schism in Christ's Body; her denial of equal rights to all to whom Christ equally said, "Go forth," "Take ye power:" and our sole wonder is, her strange forgetfulness that she herself is but a younger branch; and must, in point of time, *follow* the Churches of Jerusalem, Antioch, and Greece. But of this invidious subject, enough; and may God in His great mercy give her to see to what distant, impossible future, her schismatic position is putting off the promised blessing of unity to be restored to the Church Catholic.

But, lastly, what shall we say, on this day of Jubilee of our own position, as the American Church? *This*: which is the more needful to be said, inasmuch as our general argument and frequent use of the terms "English" and "Anglican," might otherwise be misinterpreted. First, that the American Church is, under Christ, a Church "*sui juris*," a distinct and independent branch of the Church Catholic. But again, it is due to it further to state, that it is a Church uniting in its Episcopate and ministry, its liturgy and offices, another pure and early stream—that of the Episcopal Church of Scotland: a union at the time *not* the result of choice, and perhaps lamented; but now, it would seem, *providential*—thus to supply to the new world a Church more widely Catholic than the mere Anglican would have been esteemed, in a land which was to be the asylum of all nations, and therefore demanded a new branch with American nationality. Still, however, do we stand in a peculiarly tender relation to that Church which we *rightly* name our "Mother Church of England," inheriting, as we do, from her, all that has adorned, sanctified, and blessed her history, even from the days of her early British martyrs under heathen Rome till now: and thus *her* learning and *her* piety, her ministry and her sacraments, her liturgy and her rites, and the glory of her missions, are all ours; ours to claim, and ours to emulate. This is our rich heritage; and it may well *awaken* us to high and noble thoughts of what our *own* destined mission is in this our broad and fair land. England and America none can deny to be the *salient points* in the world's history; and of this prominence our Church partakes. As it has been, so we may trust it will continue to be, a blessed and ever-growing instrument in the hands of Providence for the regeneration of man. But, again, there is something further in our case *peculiar*. Not only never before or since has the Anglican branch sent forth such a strong and vigorous shoot, but never before in the history of the whole Church has any *Apostolic* branch of it stood thus free and untrammelled, to do Christ's bidding, without let or impediment from man. Not before Constantine; for then heathen persecution tied up the Church's hands: nor since; for worldly patronage has ever, till now, somewhat stained her purity. Even our Mother Church, from early times, has been more or less overruled by the State. The Eastern Church has, for a thousand years, lived under infidel tyrants. The Church of Russia is, in temporals, identified with its own empire. While of the Church of Rome, no student of history can doubt that, in becoming Papal, she parted with her *Christian* freedom: that the *Court* of Rome (*i. e.*, Papal Rome) has enslaved the *Church* of Rome, ever using it as an instrument of human power, to realize its *false* ideal of the Church of Christ—as a ruling kingdom of this world, emblemed by its *two* swords, the *temporal* underlying the *spiritual*. This was its *Gregorian* model and symbol, and this has ever since proved its *bane*.

It is true, with all our blessings as a National Church, we may have dropped, in our haste, some things that should have been retained. But whatever was then lost through hasty organization, may hereafter, by wise legislation, be restored. In the meantime we stand blest beyond our fellows, and may without arrogance, and under a deep sense of the responsibility it brings, apply to our Church the prophetic words: "Enlarge the place of thy tent," "lengthen thy cords and strengthen thy stakes."

To us, brethren, and to our National Church, as the last set out in the world's history, and evidently on the world's *last* Western stage, does God seem to have reserved the *higher* talent as well as the *greater* blessing of bearing aloft *in* the New World, but before the whole world, the primitive Apostolic banner: "*The Gospel in the Church*," uninscribed with human name, and *un*stained by worldly policy. Only let us herein be humble, faithful and trustful: and God will give us large increase, as we see He is already doing all around us. And the more of worldly abundance His good providence shall pour in upon our land, making its merchants princes, and its cities like ancient Tyre: the more humbly and prayerfully let us Churchmen feel ourselves to be its guardians in prayer and truthfulness, mindful of the fate of her who said proudly among her palaces: "I sit as a queen;" "I shall never be removed;" "My hand and the might of mine arm hath gotten me this wealth." Let us all, in this swelling pride of prosperity, beware lest our land provoke God to recall His gifts—spiritual it may be, as well as temporal—and to remove from us, alike our candlestick and our golden stream.

Permit me, brethren, one word in closing, touching our own special bounds, as the Diocese of New York. Shall not this Jubilee day bring home to us, amid all our trials, present and to come, a lesson of peace and wise union? We stand here, as it were, on the threshold of our *infant* home, to bless the *womb* that bore us, the *mother* at whose breasts we were nourished, and at whose knees we learned our first prayers. We stand here, too, amid the tombs of our venerated fathers in God, who, having finished their course in faith, do now rest from their labors; and who taught us how thrice blessed a thing it is for brethren to dwell together in unity. Shall not this thought come home to us in the desolation of our Diocese, and move us to a more loving union in the great choice that lies before us? Again, this day of Jubilee, in awakening us to the renewal of our land-marks, has brought before us the dangers that threaten us: on the one hand, our *faith*; on the other, our *freedom*. Shall not this, too, bind us more closely together, and more especially as touching that usurping Church, the dread of whose influence lies so deep amid the causes of our divisions? Shall we not learn to trust each other a little more kindly in loyalty to our own true Mother; and believe that, as there are deeper and safer grounds of preference of our own Church than its proximity to Calvin or Luther; and surer tests of our attachment to it, than any wholesale condemnation of whatsoever is found within the limits of the Roman Communion?

But I have done. This Jubilee is ours to rejoice and labor in: the next will be for our children, or our children's children. What changes shall intervene ere that day come among the branches of Christ's Church, who can tell? But we may humbly trust, that this day's Jubilee will bring a blessing on at least *one* thankful branch; and that the great re-union of this day will not be without its happy influence on *all*. We close with the cheering hope, that the dark days of the Church of England are past, and that in finding its voice, it will find its strength: and that the great and good Society, whose Jubilee *we* celebrate, and on whose name and labors we here invoke a blessing, will continue to be a praise and a glory in the whole earth, till its *own* mission be closed, through the fullness of the Gentiles being gathered in. Amen and Amen.

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* I need but mention Hooker, for under their own acknowledgment,

"There is no learning that this man has not searched into, nothing too hard for his understanding, and his books will get reverence by age."

Such was the remark of Pope Clement VII., when a portion of Hooker's Preface was translated by an English Romanist to him.

From the Colonial Church Chronicle.

The Founders of the English Propaganda.

NO. II.

It was natural that one of the first subjects to which the Society would direct its attention, would be the supply of Missionaries for the sphere of its future labors. Accordingly, in the Appendix to the Society's Journal of the year 1701, the first year of its incorporation, is to be found a copy of a plan for the purpose, proposed by Mr. Patrick Gourdon, in the end of his "Geographical Grammar." He proposes that *educational seminaries* be established on the verge of the Indian Territory, where boys should be educated from England, chosen from the Charity Schools of London, (then flourishing under the auspices first of the Religious Societies, and afterwards of the *Society for the Promotion of Christian Knowledge*;) those selected being chiefly foundlings and orphans; and that it should be an object to induce the Indian children to play with these boys, that marriages should be promoted amongst them, and a mixed race of Christian children be thus brought up. And he adds, "That each of these seminaries have a pious and zealous clergyman to look after their morals, and frequently to perform divine service among them. And that the boys of the seminary do punctually attend public prayers thrice a-day, be often employed in reading the Holy Scriptures, singing of Psalms, &c., and duly observe all the Fasts and Festivals of our Church."

It appears that some steps were taken towards putting some parts of this plan in execution. Many notices occur in an endeavor to establish forts on the Indian borders, and, at length, March 22, 1710–11, the following minute occurs: "Dr. Bradford reported the Archbishop (Tenison's) answer, that £136 has been advanced by the Queen towards the building a fort, &c., and that he will allow Colonel Nicholson (the Governor) to draw on *himself* for the remainder, in case it should not be paid by the Government."

It is singularly interesting to find some of the same plans agitated at that time that are now again being attempted, when the Bishop of New Zealand, and others are gathering boys from the islands of the Pacific to educate with their Christian scholars; and others are attempting at home to train the sons of the poor to the honorable office of Missionaries of the Lord Jesus Christ.

There is also a Memorial in the Society's books, dated 19th Sept. 1701, from Col. Morris, Governor of New Jersey, who suggests as follows: "Let the King, the Archbishops and Bishops, and great men, admit no man for so many years to any good benefice, but such as shall oblige themselves to preach three years gratis in America. With part of the living, let him maintain a Curate, and the other part let him apply to his own use. By this intent we shall have the greatest and best men, and in human probability such men must in a short time, make a wonderful progress in the conversion of those countries, especially when it is perceived that the good of souls is the only motive of the undertaking."

Another plan was that proposed, before his adoption of the Arian heresy, by the unhappy and, in his day, too celebrated William Whiston, Boyle Lecturer, and successor of Sir Isaac Newton as Mathematical Professor at Cambridge. It was in the year 1709 that he first published Sermons and Essays, maintaining his heretical tenets, for which he was expelled the University in 1710, and his professorship declared vacant. He persisted, in spite of the "prudent advice" of his friends Hoadly and Clarke, in refusing, as he said, "to suffer his zeal to be tainted by the least mixture of prudence or worldly wisdom." In 1711 the Lower House of Convocation passed a censure on his book, and on his appeal against their authority, it was ruled by eight judges against four that such a power was inherent in Convocation. He was next prosecuted in the Spiritual Court, when the Lay Judges refused to proceed without a Court of Adjuncts, to declare what was heresy. In 1715, being refused the Sacrament at Church, he finally set up a private meeting, with a Liturgy of his own, soon after which Sir I. Newton procured his rejection as a member of the Royal Society.

About three years before the first publication of his heretical tenets, Whiston submitted the following plan to the Society, thinking himself obliged, as he said, as Boyle's Lecturer for the year, to do what he could towards the promotion of the Gospel abroad: "To procure the consent of the patrons of the several Prebends and Fellowships for an act of Parliament to appropriate one Prebend and one Fellowship in every such establishment to maintain a Missionary; and to unite two of the best, as Durham and Windsor, for a Suffragan Bishop in the Colonies." This plan, he said, "would provide sixty or seventy additional Missionaries, at £50 or £60 per annum, equal to £60,000 or £70,000 in benefactions, would procure God's blessing on our other preferments at home, would injure none at home, as no expectant might be obliged to take a Missionary Fellowship, and would unite the Church in the Colonies more closely, by this dependance on the Mother Church and country." Although such a plan as this might be calculated on a higher estimate of mankind in general than experience would warrant, it appears that some few Fellowships have been founded on this principle, though the actual fruit does not seem to have been great.

But by far the most important document connected with this subject, is a proposal submitted to the Society in A. D. 1707, by Bishop Wilson, for a Missionary College in the Isle of Man. There is no need to give any particulars of the life of this apostolic man among the founders and early members of the Society; it may suffice to mention what occurs in its records in connexion with his venerated name.

"20th June, 1707. The Lord Bishop of Man proposed the third time, and after balloting, elected." This was immediately after, and probably in consequence of his having submitted to the Society, under date May 12, 1707, the following Proposal, which, not having found a place among his printed works, is here given entire:—

"*The Bishop of Man's proposal for Propagating the Gospel.*

"*The Society for Propagating the Gospel in Foreign Parts* having met with difficulties in procuring fit persons to undertake that good work, the Bishop of Man desires that it may be considered of whether the Isle of Man would not be the properest place in which to educate, and out of which to make choice of, the persons for that Mission.

The advantages that place seems to have above others are these:

1. The youth and people of the island are under a pretty strict discipline, they are not acquainted with many of the vices of other nations, so that it is probable a person that has lived soberly till he comes to an age which may qualify him for the Mission, would continue to be an honor to his profession to his life's end.

2. The inhabitants in general are brought up frugally, and the Preferments for scholars at home are so small, that the provision for the Clergy in America would be sufficient to excite their industry, and to satisfy their utmost ambition.

3. The natives of the island being all well acquainted with the seas, such as should be sent would make no difficulty of taking such a voyage.

4. They would be educated under the eye of the Bishop, who could not but know their true character, and a way may be proposed that the Society may never be imposed on by partial testimonials.

5. There is already an Academical School founded by the late Bishop Barrow, and a Master with a competent salary obliged to teach four youths Logic, Moral Philosophy, and Ecclesiastical History. These are educated for the service of the Church of Man.

Now if it should be thought convenient that four more be added to these for the service of the Church in America, and some small allowance made to the Academic Master and to the scholars for their present subsistence, care might be taken to make choice, out of all the schools of the island, [of] such as might in all likelihood be most serviceable to the Church, and who would be bred in a constant expectation of being sent abroad, and in such studies as might best qualify them for the Mission.

It would be supposed that £50 per annum would be sufficient to encourage the Academic Master to teach, and four persons to prosecute their studies, viz., £10 a-year to each, at least until a trial were made whether this method would be of real service to the design of the Society.

Security might be taken from the friends of the four persons to return what money they should have received, if any of them should refuse to go upon the Mission when directed by the Society. THOMAS SODOR AND MAN.

May 12, 1707.

After some intervening mention of this proposal, which was referred to the Archbishop for his approval, we find a notice of a meeting, 8th of February, 1710–11, at which were "present the Lord Archbishop of York and the Lord Bishop of the Isle of Man," when "the Bishop of Sodor and Man was sworn into the office of the Vice-President for the present year." And in March of the same year, it is recorded that "the Bishop of Man's proposal was considered. The Archbishop's opinion was conveyed that Colonel Codrington's College may supply the want of Missionaries in other parts, and that the proposal of the Bishop of Man may drain the Society's stock too much." On which it was "Agreed that the said proposal be recommitted, with thanks to the Bishop of Man for his proposal to educate young persons in the said island, in order to be sent abroad." And thus the most hopeful plan for a Missionary College, a century and a half ago, was abandoned without a trial. In the same year on the motion of Dr. Woodward, it was resolved, "that the Society should consider of a proper catechism for the Indians and Negroes," and this matter was referred to Dr. Woodward, to report to the Committee. Although the result does not appear, it is hardly possible to disconnect this with Bishop Wilson's *Essay towards an Instruction for the Indians.* He attributes that work in his preface to a conversation he had with General Oglethorpe, himself also a member of the Society, and one of the New England Governors. And having mentioned the claims both of Indians and Negroes, and especially that the only possible justification for retaining the latter in slavery was in order to make them Christians, he says that the want of "Missionaries is a reason which delays their conversion;" but that "it hath pleased God to put it into the hearts of our Princes TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS," [*sic*,] and after some further reasons for what he has written, concludes by saying: "all that the author desires for himself is that he may have the prayers of all such as shall receive any benefit by these papers; and in return he will not forget to pray for them, *that we may one day meet in the paradise of God*, to praise Him to all eternity."

From the John Bull of October 6.

Effect of Irish Emigration.

The great difficulty which has perplexed British Statesmen of all parties for the last quarter of a century,—the Irish difficulty,—is at last in course of solution. Not, however, by any expedient of Statecraft, not by any legislative contrivance or administrative manœuvre, but by the interposition of that Supreme Power, which, happily, watches over the affairs of men, and orders them better than they in their assumed wisdom can order them for themselves. Under the operation of this merciful influence the time has arrived when, in looking at the condition and prospects of the sister-island, we can afford to dismiss from our minds all the party contentions and mutual recriminations which have embittered Irish politics for a long number of years, and to recognize in the spectacle displayed before our eyes, not the hand of man, but the finger of Divine Providence.

It cannot be denied that for a long time past the state of society in Ireland has presented an array of formidable, not to say insuperable, obstacles to the application of any really efficient remedial measures. An embarrassed proprietary, a disaffected tenantry, and a laboring population sunk down to the lowest degree of squalor and barbarism, such are the principal ingredients of which the body politic was composed in a large portion of the island,—in that portion which, by its constant and evil notoriety in the annals of Parliament, has come to be spoken of as if it were all Ireland. The mischiefs naturally arising from the combination of the three social elements before named, were aggravated by the presence of an alien hierarchy,—having at its command an ignorant, bigotted, and virulent priesthood, in constant and intimate contact with the lowest classes of the population,—whose great aim it was to make the difficulties of Ireland available as a means of undermining the power of England, and the stability of the only Church which opposes to the usurpations and corruptions of Rome the powerful weapon of primitive Apostolic Christianity.

The problems which the Government and the Legislature were under those circumstances called upon to solve, were of a most complicated nature. How were Irish landlords to be made provident, and induced to devote themselves to the improvement of their estates, of their tenantry, and their laboring people? However clearly their judgment might be convinced as to their duties and their true interests, there were two great impediments to their fulfilling the former and securing the latter. They had no means at their command for undertaking the necessary operations to render their estates more productive, and to better the condition of the occupiers and tillers of the soil; and those who might have been able to make the attempt, were often deterred by the violence of agrarian outrage, and the fear of assassination. For the most part they were compelled by a hard necessity, created, not by any fault of their own, but by the recklessness of their predecessors, to maintain their titles against their creditors as best they might, to draw what rents they could get, and to ride over their difficulties from year to year in bootless dependence on the chapter of accidents. To this cause of embarrassment the proceedings of the Encumbered Estates Court have put an end. Harsh as that measure was in itself, and unjustly as it, no doubt, operated in many instances, it must be admitted that if the result be the transfer of the soil of Ireland into the hands of those who, instead of being loaded with encumbrances, have capital to expend, the change will for the country at large prove a salutary one. To what height the evil had risen we may conclude from the fact that among those for the sale of whose estates petitions have been presented, were one Marquis, thirteen Earls, three Viscounts, four Barons, one Lord, five Honorables, twenty Baronets, five Knights, seven Members, and five ex-Members of Parliament. Add to these the number of Squires and country gentlemen who possessed no hereditary or Parliamentary distinction, but who found themselves in the same state of embarrassment with their titled neighbors, and some idea may be formed of the depressing effect which the impoverished condition of the proprietary of Ireland must have had upon the prosperity of the country.

The next great difficulty was how to raise the tenantry, and the laboring population,—which, with its small holdings, constituted a very large proportion of the tenantry,—from that condition of lawlessness, of abject poverty, and of still more abject subserviency to the Popish priesthood into which they had sunk down. So hopeless was the task, that landlords who possessed the means and the courage to attempt improvements on their property, frequently resorted, as the first indispensable preliminary, to an entire clearance of their property; exterminating, by removal, the existing population, and, so to speak, re-colonizing their land. Such partial measures, however, besides the hardships they involved, and the exasperation they produced, had really no beneficial effect. The estate might be cleared, but the country was still saddled with this ungainly, unprofitable population: and when the introduction of the Poor Law established a joint responsibility on the part of the whole proprietary for the entire population, the ruinous condition into which, from this cause, the body politic had fallen, became at once apparent, and accelerated the ruin of the owners of the soil. Famine and pestilence, those two scourges of the ALMIGHTY, supervened, and by thinning the population, diminished the pressure; and what famine and pestilence have left incomplete, is now completed by the extraordinary panic which has seized the masses, together with the inducements and facilities to emigration which have grown up under this state of things. A gigantic clearance is being made all over the country by a hand mightier than the hand of man.

A great social revolution is thus rapidly, though almost silently, in process of accomplishment; and in the midst of it the chief bane of Ireland, the Popish hierarchy and priesthood, is suffering a collapse as violent as it is unexpected. The conduct of the Priests and their allies the demagogues of Ireland, had for some time past shaken the confidence of the general mass of the people in their professions of anxiety for their weal. The opportunities which famine and pestilence afforded to the true pastors of Ireland of exhibiting to the misguided people their own character and that of their religion in their true light, helped to diminish the influence of the Popish Priests; and the Divine blessing upon the efforts to disseminate the Word of God in the native idiom, has alienated the masses from the sway of the Papal hierarchy, at the very moment when that hierarchy rose up in its pride, bidding defiance to the Imperial Crown and Legislature. While Dr. Cullen, Dr. M'Hale, and their brother firebrands are busy drawing up rules for their "Defence Association," and their "Catholic University," the "millions," on whose support they boastfully relied, are vanishing from under their crook, some by a hasty flight across the Atlantic, others by presenting the homage of a pure and intelligent faith at the altars of the ancient and truly Catholic Church of Ireland. It is impossible to view all the changes which are thus taking place simultaneously, without perceiving that the day of help from on High has come, and that a prospect is opening, for which we cannot be sufficiently grateful,—the prospect of Ireland becoming to us in reality, what she has too long been only in name, a sister-island.

Communications.

For the Churchman.

A Plea for Sacred Art. No. VII.

CHURCH MUSIC.

Sacred Music must sympathize with the purpose and scope of Christian worship.—It fulfils this relation so far as this sympathy is perfect.—The points of sympathy, and reflections suggested thereby.—Summary.

The intention of these papers hitherto has been to unfold and vindicate the true notion of Art with respect to Christianity. It was shown that Art, in its origin and nature, is the handmaid of the Church; that there is a connection between them, neither arbitrary nor imaginary, but necessarily arising from the very nature of the case. Hence it was seen to be the real *expression* of the inner life—of its love, hope, aspirations, joys, griefs and triumphs; an *expression*, colored and shaded by the diversity of its origin; faithful alike to every impulse and sympathy, and pure and excellent, according to the purity and excellence of those impulses and sympathies from which it takes its rise. Art was also shown to be capable of growth towards perfection; according to the expansion and enlargement of the spiritual apprehension and moral elements of our being; a progress, logical and essential, from the fact of its connection with the ever developing resources and faculties of the immortal soul in man.

We come now to speak more directly of the practical bearings of the subject; to consider more directly the vital connection between music and worship, between *the duty and the act of praise.* And to understand this theme aright, how earnestly should our hearts realize the sublime import of this act of communion between GOD and his people. When we contemplate the Heavenly rapture that moved the lips of the Psalmist, and dwell on those exalted hymns of praise, he sang before the most Highest; not under the shadow of Cross-bearing Calvary, nor in the fellowship of the saintly Twelve, nor in the blessed presence of Him concerning whom Isaiah spake; but standing far in the deep shadows of a Typical faith, beholding the dayspring, smiling on the mountain tops; while yet it was still night in the valley beneath them; overwhelmed in the midst of inscrutable judgments—the true worshippers, grown faithless, cold and unloving—and his harp alone of all Judah's sons, tuned to the sweet melodies of Zion; no glow of kindred sympathies in his bosom—he almost alone of the whole nation of God's chosen, dwelling in the lively remembrance of GOD'S sovereign mercies, and joyously looking on to the full noon-day of his hope in the Shiloh which should come; when we ponder over those holy meditations which filled his heart under such circumstances; meditations which have been the joy and comfort of the whole Church of Christ, since his glorious manifestation among men; how do Christian and Jew seemed to have changed places! The hymn of the Israelite is exulting, and hopeful, and trustful, full of penitence and the sweet savour of humility; exulting, as if sung in the present communion of the Incarnate Son—while they who have beheld Him in the manger—the Heavenly child; who have witnessed His miracles—the Omnipotent; who have seen His orrows and suffering,—the Redeeming; and knew his Resurrection and Ascension—the Triumphant LORD; they who received His last benediction before He ascended on high, with the great promise of the fellowship of the Spirit of Truth. These favored and thrice blessed lift a faltering and nerveless hymn to the Saviour; heartless, insincere and indifferent! Is *such* a true and faithful expression of the deep joy of redeemed and loving souls? *Can* they who love much and worship sincerely, smother their hymns of praise and be content in thanksgiving *by proxy*? Suppose they should be invited to pray *by proxy!* and thus, to renew their Baptismal vows in the Holy Eucharist—thus to sympathize—to love! How does the soul respond to such a proposition?

And yet if we find neither right nor propriety in this; if we are *personally responsible* for the performance of the remainder of our religious duties, I ask on what imaginable ground are we justified in deputing this, an equally essential duty, obligatory on us, in like manner with all Christian duties—in deputing this joyous and grateful duty to a third and *uninterested* party? Can we depute our obligations of love and honor towards our parents, our earthly benefactors to a *third party*? Would the common sense, the general sense of justice among men accept this transfer? If there is an inevitable necessity devolving on those who are the subjects of earthly goods and blessings to repay their obligations of gratitude *in person*, I hold that the obligation resting on the recipient of spiritual blessings, towards the Creator, Preserver and Redeemer, to return a hearty, earnest and unceasing thanksgiving *in person*, is a thousand fold more binding! The purpose of thanksgiving then, is simply a return of the poor recompense of our thanks and gratitude to God, for all we have and are!—wonderful blessings, and pitiable return.

So after we have joined in the solemn confession of sins with the Priest, and bowed with the whole Church in deep humility and self-abasement, at the remembrance of our glaring sins; after we have laid open our trespasses before God; and taken to ourselves, *as true penitents*, the sweet forgiveness of Christ through His minister; the Church has appointed a fit hymn for opened lips and rejoicing hearts. After an ascription of 'Glory' to the Blessed Trinity, we come to the ever memorable Psalm,

"O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation." Words evidently chosen because they are are capable of giving expression to the emotions of a vast multitude, it matters not how vast—the whole worshipping Universe—men, saints, angels! We expect a shout of triumph, of holy joy; such joy as cannot be restrained, because we are forgiven, and stand before God rejoicing in His pardon and Savior. We wait impatiently until the stirring harmonies of some dearly loved chant, are spoken out by the organ, and we open our lips to sing, perhaps, a solo! bitter disappointment, none can tell how bitter, who have not felt their devotions wither and die under it! So much for the opening of this blessed Office! We may not have even our dearly loved chant at all. It may be some wild and sensuous phrase of secular melody, thus surreptitiously brought under the sacred roof, like the man at the marriage feast without a wedding garment. Not only so: but we may be distracted by the brilliant curvetings and prancings of some dexterous voice that clambers over all sorts of rickety, chromatic melodies, without a single trip or stumble! There may be four such dexterous voices! To these we are obliged to pay our devotions, (all we have to offer; surprise, or at best admiration,) in the same way as an audience trembles with feverish anxiety over the crazy ventures of a band of athletes! The artists have finally done their work, sung the praises I would fain have offered, and the congregation with me, driven away all such devotional thoughts as we hoped for, and we sink back on our luxurious seats, to listen to the Gospel of the meek and lowly Jesus, who requires *spiritual* worship, and in whose presence any other is blasphemy and abomination. This is no unreal picture: would that it were so. Where the desolation is not so complete even, there remains enough to deplore. Deplorable, because of the unmistakeable evidence there afforded, that men have voluntarily dispossessed themselves of their highest privileges; that they look indifferently on the rapture and delight of spiritual worship. If men feel so indifferently about this duty of praise and thanksgiving, how *must* they feel about the duty of Prayer? Is there no connection between them? and would not neglect and indifference to one, necessarily imply neglect and indifference to the other? This evil exists generally; springing originally out of lukewarmness and unfaithfulness; and nurtured by neglect, it has become no small hindrance to the spiritual progress and life of the Church. The condition of Church Music is intimately connected with this spiritual life of the Church, for it is the reflex of her spiritual life. What, therefore, is done to improve and restore the condition must needs first have wrought in the hearts and consciences of Christians. Our music is for this identical purpose, as an avenue of our aspirations, a *means* of worship. It should then be such as will best answer the end in view. It must be within the apprehension of the body of worshippers. Music so refined and elaborated that none can either sympathize or join with it, is like a book of Common Prayer done in Sanscrit, for English worshippers. Mellifluous Sanscrit it shall be if you please, but nevertheless Sanscrit still, sweet yet unmeaning. If right endeavors are put forth, no difficulty of any moment exists. If the congregation are ignorant of music or have been brought up in traditional ignorance of the better style, they assuredly can be brought to sympathise with and understand a higher and truer style, with the *active* co-operation of a zealous and resolute minister and capable co-laborers. If people are moved by the *right desire* and *impulse*, proceeding from a burning holy ardor and zeal, it will be difficult to restrain them, even for the exercise of their rights in public worship *by any means.* The reformer in Sacred Music, then, has all this momentum in his favor. By diligent, patient rehearsal, mingled with practical hints, and examples to illustrate from the Clergyman, if possible, (for his example is worth more than the example of any layman) much can be accomplished. One of the greatest moral powers in the Revival system, is congregational singing, and cold and hard must be the heart that remains unmoved by the united sympathies and entreaties of a vast multitude. And yet congregational singing seems rather the spontaneous developement of rightly directed impulses, than the labored results of drilling and training in the rudiments of music.

So we find that from all the facts of the case we may reasonably draw encouragement. Let the *Venite* be taken for the first practice, perhaps. After a plain Chant has been played, (let it have a clearly defined melody, in order to fix the attention,) it may be sung verse by verse until the people are thoroughly familiar with the proper way of singing one Canticle to a good Chant. Much has then been accomplished for the remaining Canticles. Psalms and Hymns can be practiced upon with speedy and marked profit. Let the Parish School reiterate the lesson daily, and the rising generation thus early directed in the right way, will naturally and rapidly progress in a knowledge and love of Sacred Music. Children from eight to fourteen are employed in very many choirs in England, and occasionally in our own country, and often, if properly taught, read music of a high order with facility and ease. This shows how *readily* something may be done in this way, if the will and determination are properly alive to its importance. The music in the choir, under such auspices, will necessarily take its character from the character of the worshippers below, and will take the place of an *assistant* in the thank-offerings of the people. Then it will be found occupying its proper and natural sphere, being a faithful expression of those devout offices of thanksgiving which the Prayer Book has afforded us.

This experiment has been tried, and tried *successfully.* It may be tried with success again, where there is zeal, energy and perseverance. It will be a glad and propitious day for the Church when this reformation is actually wrought, and a beginning of deeper sincerity and earnestness and devotion in the service of our LORD. But before this day comes, the organist must play as David played the harp; he must play in the choir as he prays on his knees, for there is a vital connection between his prayers and his voluntaries and accompaniments. The choir must sing in "the spirit and understanding"—not in the spirit of pride and vain-glory, but as engaged in a high and holy duty. The Laity must put away hypocrisy and indifference, and put on sincerity and hearty devotion. If they truly enter into the spirit of the service, praises *will* kindle on their lips, because of the melody in their hearts: and the clergy, too, the pastors and shepherds of the flock, with what earnestness should they strive for this reformation, for their own sakes, for the sake of their flocks, for the sake of the Church. More *knowledge* of music, a knowledge sought after and acquired, as they seek and acquire all knowledge, with a view to "the edification of the Church," with zeal and perseverance, will, in co-operation with all, bring this most desirable result to a speedy consummation. Then will our music be in very deed, in the spirit as in the letter, SACRED MUSIC.

NOTE.—*To our Readers:* These papers will be suspended for the present, with this number, to be resumed again at the earliest leisure D. V.

The writer is grateful for the kind attentions they have received, and trusts he has been moved solely, in their composition, by an earnest desire to reach and effect existing evils. That they may not fail of their purpose, is the hearty desire and prayer of the writer. CHORALIS.

For the Churchman.

To the Editor of the Churchman:

Rev. and Dear Sir, The first Annual Report of the Pastoral Aid Society, has just been issued. We learn that the object of the Society is "to sustain and extend the Church in this Diocese, to promote its religious influence, to assist the weaker Parishes, to contribute to the erection of churches or chapels, and to render all the aid in its power to destitute places within the bounds of the Diocese." All this we are glad to hear, and provided the Society did not display quite so much party spirit as well in its Report as its proceedings, its progress would be hailed with unalloyed pleasure. Applications for assistance, from very poor Parishes, have been rejected. To come briefly to the point—while we would not for a moment suppose, that any votes have been influenced by this Society, yet we presume that the "Standing Committee on Parochial Assistance" would not dare deny, that all applications from clergymen, except those known to vote with the opposition, have been very summarily laid on the table.

Certain portions of the Report seem to call for a little comment. We are told that the Society "is mainly constituted of those who cannot *conscientiously* assist the agencies, *nominally* those of the 'Church in this Diocese'." We have heard a good deal, of late, in the political world, of "the higher law," and of the great difficulty some have in their endeavor to obey at once the law of the land and "the higher law" of conscience, but their perplexity is trifling indeed compared with that experienced by the "conscientious" ladies and gentlemen above referred to. They "cannot conscientiously assist the agencies, nominally those of the 'Church in this Diocese'." Why not? Because the "agencies" in question "conscientiously" maintain Baptismal Regeneration, the Spiritual Presence, and the Apostolical Succession, which Doctrines, unfortunately for our Evangelical friends, happen also to be "nominally those of the Church in this Diocese." There is a politico-religious sect somewhere down east, called the "Come-Outers," who are, in their own estimation, entirely severed from all connection with the United States Government. This position they have been compelled to assume, from the collisions constantly occurring between the Constitution and their private judgment. We do not by any means advise our Evangelical friends to assume the same attitude Ecclesiastically, but would warn them of what they may come to, unless they give more heed to "the old paths," and less to private judgment.

The reader's attention is requested to the following passage:

"How many an unexplored corner of the Diocese is there, where 'the Gospel in the Church' is yet to be preached! How many a struggling band of brethren, who urge us, by common views of truth, and by the love of a common Saviour, to help them to a foothold upon 'the Rock!' How many a spot where the Church, deprived of *the Gospel*, a casket without the jewel, is either inoperative or worse, appeals to our sympathies and our love of souls, to set up among them the 'Gospel of Christ,' instead of 'another Gospel, which is not another!'"

Pathetic, but unintelligible. What class of "brethren" the "struggling band" refers to, we are left to conjecture. If churchmen, we should suppose they were already on "the Rock." If dissenters, what are they struggling for?

The last sentence is a poser. After careful study, I venture to offer the following translation of it: that there are many villages containing but one Parish, the Rectors of which teach Church principles; and that it is the intention of the Pastoral Aid Society, in all such cases, to "set up" opposition Parishes with approved Evangelical Pastors attached thereto, just as soon as ever their funds admit of it. This is a bold avowal. Whatever doctrinal differences may exist among us, we hope there are but few so deficient in Christian charity and good sense, as to start a second Parish where but one can be supported, thereby at once starving two clergymen, and engendering strife and party spirit.

A LAYMAN.

New York, October 1851.

For the Churchman.

St. Matthew's Hall, New Jersey.

MR. EDITOR:

I was much pleased to see in the *Banner of the Cross* of the 25th instant, a communication from the Rector of St Matthew's Hall, New Jersey, respecting the division of time, and the mental and moral discipline established in that institution; and, unsolicited by any one, take up my pen to say a few words in behalf of that excellent Church School.

In the first place, its Church and Religious character is of a high order, as is fully evinced in the article in the *Banner*, which I should be happy to see (with the few errors of the printer corrected) inserted in the columns of the *Churchman*. It is just such a school as consistent, devout, and conscientious churchmen should desire for their children and wards, where they would be thoroughly trained daily in the holy ways of the Gospel and the Church, and taught to know and feel their responsibilities as young christians. The family discipline, mild and gentle, though decided, is that by which all are governed. The regulations of devotions, studies, and recreations, I highly approve of, and consider them admirably adapted to the young. I have made several visits to the school, and have each time been much gratified with the cleanliness and order of the establishment, the manly deportment and cheerful countenances of the pupils, the pleasant familiarity with which they mingled with the family, and appreciated the principal, and his attention to their little wants, and care in guarding them from evil and danger. My own dear son was greatly benefitted by his short residence there, and I shall ever bless God for the holy influences and instructions he received at St. Matthew's Hall.

This school should be better known, and more patronized by churchmen. I consider it one of the best Church Schools we have in the country; and I would rejoice to hear that it was crowded with the children and wards of my brethren in the Church; as it is our duty to uphold and promote the prosperity of our own Church institutions. The situation is pleasant, and has all the advantage of pure healthy mountain air. The terms are so moderate as to be within the reach of nearly all who have sons to send from home to school.

The distance of its location, fifty miles up in the county, should not be an objection, as it is to some, but be regarded as an advantage to the school. For it is, by no means, most beneficial to children, male or female, to have them placed at boarding-schools too near home, within an hour or two's ride. It is a general remark of those most experienced in such schools, that those children farthest from their homes, are generally the most manly, the most submissive to discipline, and the most contented and happy. The distance, however, from this city, will soon be shortened by the extension of two railroads, which will run within two and three miles of the front and rear of the Hall.

The literary character of St. Matthew's is as fair as that of other schools of its grade, and every attention is given to make its pupils both scholars and gentlemen, and to fit them for the stations they will hold in after life. I would advise parents who intend to send their sons from home, to give this school a fair consideration, and I feel confident that they will never regret their decision in its favor.

A PARENT AND FORMER PATRON.

New York, Oct. 28th, 1851.

For the Churchman.

Rubrics.

A LINE FOR "Z."

MR. EDITOR:

With thanks for the honor done my late piece by its transfer to the Churchman, I crave admission for a very brief reply to "Z." He regards the office of "The Communion of the Sick" as allowing any minister, though but a deacon, to consecrate and absolve in a sick room. Nothing like it. In that particular office, only the collect, epistle, and gospel are given; and these may be read by a "minister" of whatever grade. For the rest of the service, the usual "Form" is enjoined: and there, it is absolutely ordered that the administrator be of sacerdotal rank. The rector or missionary may be a deacon; but he must not celebrate the eucharist, whether in private or in public, or pronounce absolution, without the co-operation of a priest. The Rubric is every where explicit.

Some other remarks of "Z" lead to the presumption,—as I recently noted in the Banner, in another case, that he is a clergyman. For, it seems almost fated, that we parsons, without a desperate cudgelling of the brain, *cannot* distinguish clearly between enacted law (rubric or other statute) and propriety, be the latter obvious or only imagined. O.

Philadelphia, Oct. 31, 1851.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 8, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Regeneration and Conversion.

These terms are often confounded by persons who have not accustomed themselves to accuracy of language, or have been trained in the modes of thought of dissenting theology. They are excusable for the errors arising from this defective theological education, if they do not carry out their principles in wilful hostility to Catholic truth as held and expounded by the Church. If they do so teach, they are exposed to the charge of teaching false doctrine, and it may be of advocating heresy itself. It is unhappily the case, however, that persons set themselves up for *teachers*, when they have need to become *learners*; and because they can quote a few texts fluently, imagine that they have a complete knowledge of the whole sacred volume. Thus they denounce the doctrine of regeneration in and through Baptism because they find texts declaring the necessity of faith on man's part in order to salvation, and therefore sagely conclude that *faith* is all-sufficient for the purpose. Many other errors in doctrine and practice flow from this partial and contracted knowledge of the sacred volume, which we have not time now to enumerate.

This ignorance of Divine Truth also leads some to make false accusations against their Fathers and Brethren in the Church, and accuse them of teaching the very errors which they detest and denounce. We have a little book before us, of the religious novel class, entitled "Ruth Churchill," in which the authoress—"a Lady of Virginia"—declares that the Tractarian writers and their supporters (by these she means those who teach Baptismal Regeneration and its kindred doctrines) ridicule the necessity of *conversion.* Now it is true, no doubt, that the pious but mistaken writer has never read a line of the books in question, and has no knowledge of them except by hearsay, and that from the enemies of the system they teach. But it is truly melancholy to see that she has the temerity to charge such able theologians with an ignorance of the elements of theology, which would disgrace a decently instructed Sunday scholar. The question, for instance, of persons receiving baptism in hypocrisy or impenitence, has been discussed again and again, and no one that we know of contends that such a one is safe because he has received Baptism. What the Apostle said to Simon Magus, each Tractarian clergyman would say to him, "Repent, therefore, of this thy wickedness," and exhort him to turn to the Lord, in weeping, fasting and praying, if he would enjoy the benefits of the Christian covenant. This writer might find out, if she would enquire, that the orthodox Divines above referred to are so far from holding light sin after Baptism, that they lay great stress upon its peril to the soul and its awful heinousness in God's sight. So solemn is the language of Dr. Pusey, for example, that his opponents have charged him with making too much of these sins, and detracting from the freeness of the Gospel. We are not going to enter into this question now, which would occupy full attention of itself, but are merely showing that those who inculcate very high Doctrine on the sacrament of Baptism, repudiate the idea that of itself it conveys salvation irreversibly, no matter what the spiritual condition of the recipient may be, or his future life may prove. In truth, this calumny has been advanced again and again against those who hold the Doctrine of *Baptismal Regeneration*, although it has been repeatedly refuted and disproved.

We have, however, a still richer specimen of logical accuracy, in a grave discourse delivered by a high dignitary to a number of clergymen. "*If*," says he, "*regeneration be so inseparable from the sacrament of baptism that every baptized child has been born of God, and no unbaptized person has been born of God, then at all periods of his subsequent life, if one have any doubt of his new birth, he has only to become assured that he was baptized in childhood, and all further question vanishes. No other evidence is competent; no other is needed.*" He then goes on to quote from the Homily on Whitsunday that the test of being born ot God is faith and good works.

Now this writer must have known that the Prayer Book expressly warns both adults and the sponsors of infant recipients, that the Christian profession requires them continually to mortify all evil and corrupt affections, and continually increase in all holiness and godliness of living. In the Catechism, too, after teaching the child what he has been made, the Church enjoins upon him repentance, faith, and obedience, and moreover teaches him that he must call upon God continually for His special grace, that is, the grace suited to his circumstances and needs. His duties to God and his neighbor are also plainly and briefly set forth, and the need of renewing his baptismal vows in the rite of Confirmation, and of the devout reception of the Holy Eucharist, consequently thereupon, is also set forth. It is plain, from the whole tenor of the Church's services and instructions, that the benefits of Baptism are dependent upon the performance of these conditions, and that, if they be uot performed, the benefits will also be forfeited. So far then from the only question being Was I born again in baptism? the inquiry is "Have I continued in that 'state of salvation' in which I was then placed, and performed the promises that were then made for me?"

Now suppose that one baptized in infancy has lived regardless of his christian birthright obtained in the laver of regeneration, and reached the age of manhood stained with sins of both omission and commission. What advocate of Baptismal Regeneration will tell him that his salvation is secured because he was then born again! Because he was once in a state of grace it does not follow that he can never depart from it. "We may depart from grace given and fall into sin" says the 16th Article, and this is no proof that the individual was not truly born again, as the writer whose *dictum* we are examining seems to suppose, but it shows that he has not "led the rest of his life according to that beginning." The same phenomenon presents itself, whatever theory be adopted of regeneration. That process must take place at some time or another, and it is no security against a subsequent fall from grace. Now suppose that one baptized in infancy attains the age of 20 years, having lived in a state of sin—is then *converted*, lives piously and obediently for ten years, again falls into sinful courses and does not repent and amend for a length of time. What does it matter as far as the argument of the writer of concerned, whether you date his regeneration from the period of *baptism* or of *conversion.* In neither case will his "new birth" (wrongly so called in the latter case) avail him, unless he repents and amends, and leads a new life through the operation and assistance of the Holy Spirit. According to either view, the same evidence is required of being in a state of grace,—believing the Gospel and keeping God's commandments. The difference then is, that in referring his regeneration to the time of Baptism, he relies on the promise of God, the power of Christ and the teaching of the Church Catholic. In referring it to the time of his conversion, he is relying merely on the doubtful evidence of frames and feelings, is violating the *natural* sense of the formularies of the Church, and following the novel inventions of modern interpreters of the Word of God.

Our readers will see from the above that we by no means deny the necessity of *conversion* or turning from sin to God with a new heart and in a new life, on the part of those who are baptized, but that the name of *regeneration* is properly applied to this process. It may be repeated again and again in a man's life, while he can be *born again* but once. He is *born anew* "of the water and the Spirit," and the act is God's not his own; while in *conversion* he cooperates with the Spirit of God, moving him to repent, believe, and obey. God "saves us by the laver of regeneration, and renwal of the Holy Ghost," but those who are thus regenerated are enabled by His grace and in virtue of the New Covenant, to *renew themselves continually*, and thus prepare themselves to attain "the inheritance of the saints in light."

Some other observations connected with this point must be deferred to a future opportunity.

MRS. EMMA GILLINGHAM BOSTWICK'S *First Soiree musicale* was held at Niblo's Saloon on Tuesday evening last, and was numerously and fashionably attended. It was pleasant to witness the very general assemblage of her old friends and pupils. She was in fine voice and spirits, and executed the cavatina "*Robert, toi que j'aime*," and the air *Sommo Cielo* from "La Schiava di Bagdad," with great precision and effect. The variations on the latter were brilliantly performed, and called forth much applause. She also sang sweetly a Scotch ballad, with two other pieces. Herr Griebel's solo on the violin was exquisitely given, and greatly added to the pleasure of the evening; and some parts of the performance on the violoncello, by Herr Braun were delicious.

It is intended to give five more concerts on the Tuesdays—the 4th, 11th, 18th, and 25th of November, inst., and Thursday, the 4th of December. The subscription price for the series is $5. Extra tickets for the remaining Concerts will be given to those subscribing after the first. The friends of Mrs. Bostwick who have not yet given in their names had better do so early, at the music store of Messrs. Hall & Son, 239 Broadway, in order to secure good seats.

We intended the above for last week's paper but unhappily it miscarried with some other notices.

The second concert was given on Tuesday evening last, and was crowded with a delighted assemblage of her friends and pupils, and much enthusiasm was manifested. The fair vocalist sang excellently and was well supported. We would especially mention the song "From the Alps," with the Horn *obligato*, and the Cavatina from *Ernani*.

Miss Hayes' Eleventh Concert was held at Tripler Hall on Tuesday evening last. It was well attended, and the accomplished lady was warmly received, after her triumphant Eastern tour. *Kathleen Mavourneen* was repeated with the greatest satisfaction to the audience, the lively Scotch ballad "There's nay luck about the House," was charmingly rendered, and *Qui la voce*, from I Puritani was enthusiastically applauded. We regretted, however, to observe that Miss Hayes exhibited some signs of her recent indisposition.

We have much pleasure in inserting the annexed circular. The Institution is much needed in the part of the city where it is to be located, and will prove of immense benefit to the poorer classes of our citizens.

Demilt Dispensary.

The Managers of this Institution respectfully but urgently solicit attention to the indigent sick in the upper part of this city, and the necessity for providing and furnishing medicines and medical and surgical aid to such of them as may be in need thereof, but, by reason of poverty, unable to procure the same.

In 1790, when the city contained less than one-fifteenth part of its present population, the New York Dispensary was instituted; and in 1828 the Northern Dispensary was incorporated.

These two, though efficiently managed, were found inadequate to the necessities of a population (according to the census of 1830,) of less than 202,000; and in 1832 the Eastern Dispensary was incorporated.

The three have done all in their power to meet the calls upon them, and have extended the territorial area of their services quite as far as practicable, yet none of the eastern side of the city, above Fourteenth Street, has ever been provided for.

With an increase of population of more than one hundred and fifty per cent. from 1832 to 1851, there was no increase of Dispensaries.

The consequence has been a vast amount of suffering and premature death, and a peculiar exposure of the city to the spread of contagious diseases.

For several years past, this state of things so forced itself upon the attention of individuals connected with the "Association for Improving the Condition of the Poor," that the latter were constrained to provide temporarily for the most helpless and needy, but as the care and medication of the sick fell without the scope of their designs—and having no funds which could legitimately be applied to that object—such aid was necessarily discontinued.

For the year ending in 1850, the three Dispensaries attended upon, provided for, and furnished medicines to more than Eighty-five Thousand persons.

Yet the ratio of mortality in this, one of the healthiest cities of the Union, is far greater than in almost any other, owing to the numerous poor, and the lack of proper gratuitous medical provision for them.

Neither the city authorities, or the Alms House Department, can establish Dispensaries, or supply such aid or relief as Dispensaries afford, hence the duty, as well as pleasure, of founding, managing, and sustaining such institutions, is left to the voluntary action of the benevolent.

In view of the foregoing facts, and of the Divine announcement that, "*Ye have the poor with you always, and whensoever ye will ye may do them good,*" the Demilt Dispensary has been incorporated and organized.

Before entering fully and efficiently upon their charitable labors, the Managers are under the necessity of securing a building, properly fitted up.

They have purchased the requisite ground on the northwesterly corner of Twenty-third Street and Second Avenue, and procured plans, specifications, and proposals for such building, and for means to erect and furnish it, they now, *on behalf of the suffering sick poor*, appeal to those whom Providence has blessed with both means and liberality, to contribute accordingly.

The Managers cannot, in justice to the institution or themselves, proceed faster or further than the subscriptions shall warrant, because, *first*, they would not have the Dispensary burdened with a debt, and, *second*, by the terms of their charter, they are personally liable for its debts.

Bestowing freely of their own means and time, to the promotion of this charity, they trust few, if any, to whom this is addressed, will "*pass by on the other side.*"

New York, *October*, 1851.

Peter Cooper,
William Gale,
John Campbell,
Henry H. Elliott,
John H. Earle,
Joseph F. Joy,
John I. Walker,
Wm. F. Mott, Jun.,
John W. Oliver,
Giles Babcock,
William S. Brown,
F. E. Mather,
Jesse W. Benedict,
Oliver DeF. Grant,
William Walker,
Henry M. Alexander,
Nathaniel R. Long,
Henry A. Hurlbut,
Samuel L. Mitchill,
Anson G. Phelps, Jun.,
James Stokes,
Walter Mead,
Ephraim Holbrook,
David Hoadley,
Robert Kelly,
Managers.

Donations may be sent to Wm. Walker, Treasurer, No. 63 Wall St., or to either of the Managers.

Foreign Intelligence.

The *Europa* has arrived at Boston, and the *Franklin* at this port, with a week's later intelligence.

M. Billhault has been appointed French Minister of Foreign Affairs, and charged with the formation of a new Ministry, but the future is uncertain. The proposed extension of the suffrage is warmly canvassed, and will doubtless be carried. It is said that Russia, Prussia, and Austria are much offended at this project, and that next spring armies of observation will be stationed on the French frontier.

The Pope finds it difficult to raise an army either from his subjects or among foreigners, and the King of Naples has offered him a regiment of Swiss in his service. It is said also that his holiness earnestly wishes the removal of the French, but whether the sons "of the oldest daughter of the Church" will consent to go, is another question.

The German diet had manifested much displeasure at the reception of a note from Lord Palmerston with Mr. Gladstone's pamphlet. The Russian Cabinet has also expressed its indignation at this interference of his Lordship in the affairs of other powers.

The news from the Cape of Good Hope are disastrous to the colonists. The Caffres were increasing their numbers and depredations, and the British troops on the frontier had suffered a repulse. It is now asserted in the public journals that 10,000 men will be required to put an end to the war, and much censure is thrown upon Lord Grey, the Colonial Secretary, for the negligence and indifference he has displayed.

Mr. Gutzlaff, known as a missionary in China, has recently died in his 48th year; he was a Pomeranian by birth, and went out in 1827 from the Netherlands Missionary Society.

Austria has remonstrated very energetically against the proposed reception in England of Kossuth and the other Hungarian refugess; and has instructed her minister to withdraw, if he is received by the Secretary of State.

The *Morning Advertiser* states that the Clergymen served with monitions in the Diocese of Canterbury have submitted to the directions of his Grace, in order to avoid the heavy costs of defending the suits.

The Bishop of Exeter has lately ordained some persons as "permanent" or "assistant deacons." His reasons were given as follows at the late Diocesan Synod:

"I have accepted and licensed, and shall continue to accept, as a title to Holy Orders, the nomination of a non academical person, to be the deacon of the minister who nominates him, not in the ordinary form, as his assistant. Of course such Deacon will be his assistant, but I feel it right that there should be a broad distinction drawn between that class of these persons to whom we are looking, and those who are academics. It must be understood that such deacons are not to claim to be admitted to the Priesthood, until they have acquired an academic degree, which the ordinary rule of the Diocese demands. Yet mindful of the Apostolic rule, that those who use the office of a Deacon will purchase to themselves a good degree; and mindful also of the prayers that our Church makes over them at their ordination, viz., that they may deserve to be admitted to the higher ministries of the Church. I cannot consider the priesthood as not open also to such persons as shall, by great merit prove themselves, after long probation, worthy to be admitted to that higher order."—*John Bull.*

It is stated by the *Morning Post* that a bill is to be introduced into Parliament in the ensuing session, which has for its object the erection of the Channel Islands into a Bishopric, and separating them from the Diocese of Winchester. The reasons assigned in the preamble of the bill are:

"That those islands are above 100 miles from England, and still further removed from Winchester. Their population is of a character totally distinct from the rest of the Diocese, and is rapidly increasing. Jersey contains 12 rectories and 20 Churches in all, and 25 clergymen; Guernsey, 10 rectories, 14 churches in all, and 15 clergymen; the islands of Sark and Alderney each one clergyman and one church. The new Bishop is not to have a seat in the House of Lords, and his income is not to exceed £2000 per annum.—*Guardian.*

Society for the Promotion of Christian Knowledge—At a general meeting of this Society, held on Tuesday, it was reported that the efforts made by the Society for meeting the religious exigencies of the numerous foreign visitors during the Great Exhibition had been successful, and that during the past year, 137,440 Bibles, 76,030 Testaments, 299,170 prayer-books, together with 905,000 books of other descriptions, and nearly 3,000,000 of tracts had been issued, A question was asked, touching the relation subsisting between the Bishop of Victoria and Bishop Boone, which the secretary stated he was unable to answer. A vote of books to the amount of five pounds to the Chaplain of Shanghai was objected to, on the ground that the Chaplain was the nominee of Lord Palmerston, and had thrown all ecclesiastical authority overboard; the vote was carried on a division by a majority of three only. Some questions were also put as to the intrusive and schismatical character of the mission of Mr. Klein in Palestine, a grant of books having been made to that gentleman, but no satisfactory reply could be obtained. Lastly, the Rev. L. Arthur gave notice that he would, at the next meeting, move a resolution to rescind the amendment carried at a previous meeting, rejecting his resolution against the Society's publishing any pretended representation of our Lord.—*John Bull.*

Rumored Conversion of Lord Bellew.—Lord Bellew has publicly contradicted the rumors of his own and his son's conversion from Romanism.—*John Bull.*

We hope his lordship may yet be visited with the light of the truth.—*Ed. Chn.*

Visitation of the Diocese of Salisbury.—The Bishop of Salisbury commenced his triennial visitation on Tuesday last at his cathedral. In the course of his charge, his lordship observed in reference to the education question, that although he had not been satisfied originally with the management clauses proposed by the Committee of Council, he saw no objection in the form to which they had been reduced by recent negociations:

If the Committee of the National Society thought it right, in the distribution of their own funds, to avoid those stringent rules by which the State grants were regulated, he could see nothing in that decision which placed us in an antagonistic position with the Committee of Council, or impeded that harmonious co-operation which it was so desirable should exist. It should not be forgotten, even in cases in which persons were indisposed to accede to the management clauses, and to accept a share in the public grant for building schools, that it was open to them to apply after the school should have been built for other modes of assistance, for master's allowances, pupil teachers, &c, He deemed any agitation on this subject as a most unwise and injudicious proceeding, it tended to fasten divisions amongst themselves at a time when it was required that they should be united in reference to other questions of really serious importance. He was anxious not to commit himself on the subject when the question might even yet assume a more important footing, and he ventured to advise them to adopt the same course, and only to be careful to keep up the principle of the religious character of education, and refuse to be parties to any compromise which might mutilate the doctrines of the Church, or impede the instruction of young members of their own communion in the whole system of scriptural truth.

His Lordship next adverted to the position of the Church of England in reference to the Roman communion, and its recent aggression upon the Church; to the practice of confession, which, the Bishop observed, was required by the Church of England, only in rare cases; and to the sacramental doctrines, in reference to which, he said, a twofold danger was to be guarded against, on the one hand exaggeration, engendering Roman tendencies, on the other hand reaction, leading to the opposite extreme of latitudinarianism and scepticism. The Bishop next adverted to the danger of making admissions which might be taken advantage of by Romish controversialists:—

To show the advantage taken of any admissions, let them bear in mind a recent correspondence which had attracted much attention. This proved at least the attempts which would be made by the Church of Rome, although he was far from believing for a moment that such baseness would be sanctioned by the members of that Church generally. The lesson which ought to be drawn from this by the members of the English Church was, that they might easily underrate the importance of their controversy with the Church of Rome, and the real position of their own Church, as a true branch of Christ's Holy Church. It was no light or important thing to maintain that they had a divine mission as a Church—real orders—valid sacraments. Nor was it easy to estimate the evils which might flow from an admission against any one of these points, carrying with it the weight of authority, and underrating their importance. Those who deemed lightly of the organization of the Church in its Divine character, must also affect the faith which the Institutions carried with them.

In reference to the Gorham case, his Lordship admitted the incompetency of a secular tribunal in questions of faith, but contended that the decision of the Judicial Committee of Privy Council left the doctrine of the Church untouched, and did not even deal with the errors of Mr. Gorham; and expressed his conviction that great benefit had resulted from closer attention to the language of the Church in her formularies, which the agitation of the question had induced. As regarded the proper tribunal for the adjudication of questions involving doctrine, he had not voted for the Bill introduced in the session of 1850, but in consequence of some of the objections since raised against it, he would not be prepared to support it if it were again introduced. While admitting the supremacy of the Crown in all matters, ecclesiastical as well as temporal, he contended that the interpretation of the Word of God was not an attribute of the temporal power. The difficulty in which the Church was placed, arose from the fact that she was still governed by the Canons of 1603, and the formularies of 1661, while in the legislature and in the power of the Crown itself, great changes had taken place, which called for new safeguards to protect the Church from being injuriously affected by those changes:—

Under these circumstances he could not but be surprised that the minds of earnest men should be perplexed, and that there should exist in so many quarters a desire for the revival of the legitimate functions of the Church, which were only suspended in an early period of the last century. The hope and wish had been most commonly declared in reference to the doctrine of baptismal regeneration. He could not at present join in such a wish: he was content with the expression of the doctrine of the Church, and with the existing formularies, and he could not, unless fresh matter should arise, say that it would be desirable to put forth more detailed assertions than these they now had. He did not think that the removal of the disadvantages of any rubrical ambiguities would be an adequate compensation for the dissension which would accompany the attempt, and the hazard which would attend it. He believed in the right of the Church to the exclusive guardianship of her own doctrines, and the regulation of her own internal organization, while he thought that the circumstances of the present time were such as to call for a regulation of the Church's functions; he felt that the desire which existed in many quarters for such doctrinal definitions was an obstacle to the revival of such an action of the Church instead of a reason of promoting it.—*John Bull.*

The *North British Mail* states that an Episcopal Church has been opened at Dundee by the Rev. T. Scott Huxley, a minister of the English Church, and a grand nephew of the late Sir Walter Scott, Bart.—*Guardian.*

It is stated in the *Plymouth Journal* that the Rev. John Hatchard finds his presentation to Christ Church has not lapsed as was supposed, to the Bishop, by the appointment of an improper person, or one whom the Bishop would not receive. It appears that Mr. Grey was rejected on the 28th of June, at which time Mr. Malone had not been appointed to his other living, and consequently had not vacated Christ Church. These facts having been pointed out to the Bishop, he has withdrawn Mr. Flower, and Mr. Hatchard has nominated the Rev. T. G. Postlethwaite, whom the Bishop has ordered to send in his testimonials.—*Ibid.*

Diocesan Intelligence.

New York.—In St. Paul's Church in this City, on Tuesday, November 4th, the Rt. Rev. W. H. DeLancey, D. D. LL D., Bishop of Western New York, pronounced the sentence of suspension for one year from the ministry of the Church, upon the Rev. John Canfield Stirling, unless he should in the meantime give satisfactory evidence of amendment, and engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church. Mr. Stirling has for some time past been officiating for a congregation holding tenets similar to those of the late Mr. Irving.

At the same time and place the Bishop pronounced sentence of deposition from the ministry of the Church, upon the Rev. Wm. Everett, who had renounced the same. Mr. Everett has connected himself with the Church of Rome.

The Presbyters present and witnessing these sentences, were the Rev. Samuel R. Johnson, D. D., Rev. B. I. Haight, D. D., and Rev. William Walton.

Western New York.—*Consecration of St. Paul's Church, Buffalo.*—The new edifice of St. Paul's Church, Buffalo, was consecrated on Wednesday morning, the 22d of October, by Bishop DeLancey. A procession was formed from the Rectory and proceeded to the front door of the building, where it was met by the Vestry of the Church, and proceeded up the middle aisle of the Church to the Chancel, repeating the appropriate and prescribed Psalm. There were present Bishop DeLancey, of Western New York, Bishop McCoskry, of Michigan, Bishop Strachan, of Toronto, and Bishop Field, of Newfoundland; eight Clergymen from Canada, one from Ohio, one from Indiana, one from Connecticut, one from Pennsylvania, two from New York, and eighteen from Western New York, in all, four Bishops, and thirty-two Presbyters and Deacons. The instrument of Donation was presented by the Warden, George B. Webster, Esq., and read by the Rev. Mr. Ingersoll, of Buffalo. The sentence of consecration was read by the Rector, the Rev. Dr. Shelton.—Morniag prayers were read by the Rev. Mr. Flint, of Erie, assisted by the Rev. Dr. Lett, of Toronto, who read the first lesson, the Rev. Dr. Babcock, of Ballston Spa, who road the second lesson, and the Rev. Dr. Lee, of Rochester, who read the Creed and Litany.

The ante-communion service was read by the Bishop of Michigan, assisted by the Bishop of Newfoundland, who read the Epistle, and the Bishop of Toronto, who read the Gospel.

The sermon was preached by the Bishop of Western New York, who also administered the Holy Communion, assisted in the services by the Bishop of Michigan, and in the administration of the elements, by the Bishops of Michigan and Newfoundland, and the Rev. Dr. Shelton, the Rev. Dr. Hale, of Geneva College, and the Rev. Dr. Bolles, of Batavia.

Besides the above named clergy, there were present: the Rev. Mr. Geddes of Hamilton, the Rev. Mr. Engels, of Drummondville, the Rev. Mr. Townley, of Dunnville, the Rev. Mr. Leaming, of Chippewa, the Rev. Mr. Grasset, of Waterloo, the Rev. Mr. Fuller, of Thorald, the Rev. Mr. Clarke, of Niagara, Canada West; the Rev. Mr. Arey, of Dunkirk; the Rev. Mr. Ashley, of Syracuse; the Rev. Mr. Benedict, of Nunda; the Rev. Mr. Brown, of the Diocese of Indiana; the Rev. Mr. Bissell, of Geneva; the Rev. Mr. Betts, of the Diocese of New York; the Rev. Mr. Davis, of East Bloomfield; the Rev. Mr. Treadway, of Lewistown; the Rev. Mr. Windsor, of the Diocese of Ohio; the Rev. Mr. Nicholls, of the Diocese of Connecticut; the Rev. Mr. Radley of Stafford; the Rev. Mr. Smith, of Cazenovia; the Rev. Mr. Roberts, of Niagara Falls; the Rev. Mr. Hills, of Lyons; the Rev. Mr. Smith, of Pittsford; the Rev. Mr. Schuyler, and the Rev. Mr. Ernst, of Buffalo.

A large congregation, including many Lay friends from Canada and other parts, deeply interested in the progress of the Church, and warmly attached to the Rector of the Parish, attended these services. We leave to a more competent person to describe this splendid edifice.

In the evening, services were held in St. John's Church, where the Rev. Mr. Fuller, of Thorald, C. W., read prayers, assisted by the Rev. Mr. Geddes, of Hamilton, C. W., who read the lessons, and the Bishop of Newfoundland preached an able, interesting and instructive sermon. The large attendance of our brethren from Canada, and the presence of the Rt. Rev. Fathers added greatly to the interest and pleasure of the occasion. It was good to be there.—*Gospel Messenger*

We are happy to see a very full and spirited account in the *Toronto Church*, from which we shall copy a description of the edifice.—Ed. Ch'n.

Connecticut.—*Consecration of the Assistant Bishop.*—The Rev. John Williams, D. D., was consecrated to the office of Assistant Bishop of the Diocese of Connecticut, in St. John's Church, Hartford on Wednesday, the 29th ult., in the presence of a vast congregation of Clergy and Laity. The Right Rev. Bishop Brownell acted as consecrator, under the authority of a letter from the presiding Bishop—the Bishops of Vermont, Massachusetts, Rhode Island, New Hampshire, and W. New York, being present and assisting.

There were besides the Bishops in their robes about 70 clergy in their surplices, environing the spacious chancel, and filling the adjacent pews. The clergy from New York were Rev. Drs. Wainwright, Hawks, Whitehouse, and Robertson, and Messrs. Hobart, Geer, and T. Babcock.

The services began at half past 10 A. M.

The Rev. Dr. Coit began morning service, and proceeded as far as the lessons, which were read by the Rev. Mr. Clark, of Waterbury. The prayers were offered by the Rev. Mr. Hallam of New London.

Bishop Hopkins officiated in the Ante Communion service to the collect, which was read by Bishop Brownell. The Epistle (Acts xxi.17,) was read by Bishop Eastburn, the Gospel (St. John xxi. 10) by Bishop DeLancey. The sermon was preached by Bishop Burgess from St. Luke xxii. 26 27. Its scope might be said to be to set forth humility as a cardinal virtue in those who are invested with the highest authority in the Church. The ideal of a Christian Bishop, the address to the Bishop elect and the allusions to the venerable Bishop of the Diocese, were all in the happiest and most impressive state.

The choir then gave the anthem "How beautiful are thy garments, O Zion."

The Bishop Elect was presented by Bishops Chase and Burgess. Rev. Dr. Croswell of New Haven read the proceedings of the Convention and the Testimonial with the signatures. The testimonials of the Standing Committees (26) were readby Rev. Dr. Mead of Norwalk, and the Letter of Bp. P. Chase requesting Bishop Brownell to consecrate, was read by Rev. Dr. Wheaton. Having put on the rest of the Episcopal Habit, the service was proceeded with in the usual form. The Presiding Bishop and all the others united in laying hands on the head of the Bishop elect.

The offertory, $122 71 was appropriated to the aid of Missions in Maine. Bishop Burgess said the prayer for Christ's Church Militant, and dismissed the non communicants with the minor benediction. Bishop Chase resumed the Communion service, and Bishop DeLancey said the Prayer of Consecration. The Elements were administered by Bishops Hopkins, DeLancey, Eastburn and Henshaw. Bishop Eastburn began the Post-Communion, and Bishop Brownell offered the concluding prayer, and pronounced the benediction.

The whole solemnity was deeply impressive, and the music was excellent.—*Calendar abridged.*

New Jersey.

Episcopal Services.—On Saturday, 10th October, (St. Luke's Day,) in Christ Church, Belleville, the Rev. Mr. Henderson read prayers, and the Bishop preached, and confirmed *two* persons; the Rector elect, the Rev. Mr. Sherman, reading the Preface; the Rev. Mr. Rose, the Rev. Dr. Henry, (of the diocese of New York,) and the Rev. Dr. Dyer, (of the diocese of Pennsylvania,) were present.

On Sunday, 19, (Eighteenth after Trinity,) in St. Paul's Church, Paterson, the Rector, the Rev. Mr. Thompson, read Morning Prayer, and the Bishop preached, and admininistered the Holy Communion. In the afternoon, the Rector read Prayers, baptized an infant, and catechized the children; and the Bishop examined them. In the evening, the Rector read Prayers, and the Bishop preached, and confirmed *eleven* persons.

On Saturday, 25, in Trinity Church, Newark, the Rev. Messrs. Hoffman and Travis (of the diocese of New York,) read Prayers, and the Rector, the Rev. Mr. Henderson, catechised the children, and the Bishop examined them. The Rev. Dr. Barry, Mr. Rose, and Mr. Hanson, (of the diocese of New York,) were present. In the evening, the Rev. Dr. Wainwright, (of the diocese of New York,) read Prayers, and the Bishop preached, and confirmed *thirty-nine* persons; the Rector reading the Preface. The Rev. Messrs. Rose, Hoffman, Hanson, and Travis, were present.

On Sunday, 26, (Nineteenth after Trinity,) in Grace Church, Newark, the Rev. Dr. Wainwright read Morning Prayers, and the Bishop preached, and confirmed *twenty-five* persons, and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Watson. The Rev. Mr. Travis was present. In the afternoon, the Rev. Dr. Wainwright read prayers, and the Bishop catechised the children.

In the evening, in the House of Prayer, the Rev. Dr. Wainwright and the Rev. Mr. Watson read prayers, and the Bishop preached, and confirmed *fourteen* persons, the Rector, the Rev. Mr. Southard, reading the Preface. The Rev. Messrs. Rose, Hoffman, Hanson and Travis were present.—*Banner of the Cross.*

Michigan.—*To the Editor of the Gospel Messenger*:—Rev. and Dear Sir, Will you please publish the following Episcopal acts, performed in the Diocese of Michigan:—

On Monday, the 6th of October, preached in St. Luke's Church, Kalamazoo, and confirmed five persons—second confirmation since the Spring.

On Wednesday, the 8th, preached in St. Mark's Church, Grand Rapids, and ordained Mr. Daniel Lyon as a Deacon. Morning prayer was read by the Rector, the Rev. Dr. Cuming, the lessons by the Rev. Mr. Smith, and the candidate presented by the Rev. Samuel Goodale. Rev. Messrs. Taylor and Van Antwerp were also present.

In the evening, preached and confirmed eight persons. This was the second confirmation held in this prosperous parish since June.

On Sunday, the 13th, preached twice in Trinity Church, Niles, and confirmed four persons.

On Monday evening, the 14th, preached in the Methodist Meeting House, in the village of Paw Paw, and confirmed eight persons. This was the first visit of the Bishop to this village. A Church has been lately organized, and with every prospect of success.

Sincerely and truly yours,
SAM'L A. McCOSKRY.

Buffalo, Oct. 25, 1851.

For the Churchman.
Aberdeen, Oct. 23, 1851.

Mississippi.—*Dear Sir*, The Corner Stone of St. John's Church in this city was laid on the 16th inst by the Rev. J. H. Ingraham, the Rector, with the usual ceremonies. The Church will be completed on the first of January. It is of brick, Gothic, with massive buttresses, battlements, and tower three stories in height. The whole length of wall of the tower, body of the Church, and vestry is 96 feet. The organ is already purchased in New York. A fine bell was presented to the Church, last week, by Charles Gates, Esq., and the Church choral furniture, carpets, lamps, chains, &c., are to be a present from a lady of New Orleans.

On the 3d of next month, the corner stone of the newly formed parish of Grace Church, Okolona, will be laid by the missionary, Rev. J. H. Ingraham. Okolona is a thriving town in the bosom of the rich prairies, 18 miles from Aberdeen, and will be intersected by the Mobile and Ohio rail-road. Next year it is hoped a church will be erected in Pontotoc, when there will be a continuous chain of Episcopal Churches from Memphis to Tuscaloosa, one in every town.

The church in this part of the Diocese is steadily and securely making its way, increasing in numbers and influence. *Men* only are wanted to preach—*hearers* there are enough. If some of the talented clergy, men of *mark* and name, would for a year or two quit their metropolitan parishes, and come into the south and west, and work as missionaries, the Church would be advanced far beyond what it can be with the few, mostly young men, who are engaged in extending its borders. The population of the south is intelligent, and they will listen to educated and influential men. It is a mistaken idea that young men are the best planters of the gospel in new places. It is the architect himself who lays the corner-stone, while he leaves the superincumbent pile to be raised by others. A *crusade* this way, west and south, of some of our scholastic churchmen, of our learned and pious Doctors, would tell upon the Church in all time.

"A Layman.

New Publications.

Angelology; Remarks and reflections touching the agency and ministration of Holy Angels, with Traditional Particulars respecting them, by George Clayton, Junr. Henry Kernot, N. Y., 1851.

The design of the author is a laudable one, to call attention to the important doctrine of angelic existences and and ministrations, and rebuke the Sadducean spirit of the day. He has collected what the scriptures teach on the subject, in a devout and reverential spirit, given copious extracts from divines of established authority, and accumulated a great amount of curious learning from Rubinical and other authors to be found in various compilations. In these respects the work is calculated to do good. The style, however, is often tumid and affected, and the sentences are in many instances fearfully long and complicated, so that it is almost impossible to follow the writer with clear ideas of his object and meaning. There is one curious discrepancy at least between the text and plates; the former severely denouncing the prevalent method of representing angelic beings with feminine faces and wings, and the latter retaining it, but perhaps this is only to illustrate the censure the more forcibly. *Metraton* throughout should be *Metatron.*

The History of the Restoration of Monarchy in France, by A. de Lamartine, vol. 1. New York, Harpers, 1851. pp. 530.

This work supplies an important *vacuum* to general readers. The brilliant period of Napoleon's wars is comparatively well-known, but the quiet reign of Louis XVIII is regarded as without interest. The history of our author will prove the contrary, if the succeeding volumes correspond to the one before us, and show that the period from 1814 to 1830 was fertile in events and movements which prepared the way for the overthrow of Charles X, and the yet more sudden fall of Louis Philippe. In this volume we behold the gigantic military efforts made by Napoleon before his first abdication, have fine sketches of the different members of the Royal Family of France from 1789, in which the cruel treatment of the Dauphin and the murder of the Duc D'Enghien are of prominent interest, and the state of parties and sentiments on the Restoration of Louis XVIII in 1814. The style is rapid and vivid, with less affectation than in his other works that we have seen.

The Fifteen Decisive Battles of the World, from Marathon to Waterloo, by E. S. Creasy, M. A., Professor of Ancient and Modern History, in University College, London. New York, Harpers, 1851. pp. 364.

The author gives able and graphic descriptions of "those battles of which a contrary event would," in his opinion, "have essentially varied the drama of the world in all its subsequent scenes." These are Marathon, Syracuse, Arbela, The Metaurus, Arminius' defeat of Varus, Chalons, Tours, Hastings, Orleans, The Spanish Armada, Blenheim, Pultowa, Saratoga, Valmy, and Waterloo. The five first are decidedly the best, though the others are not wanting in interest and spirit. In each, the state of the times and the interests at stake are clearly recapitulated, and the results of the contest are comprehensively related. Short tables are interspersed giving the leading historical dates and events from one battle to another. The Professor lays too much stress, we think, on Saratoga. Burgoyne's success in the battle could have produced no permanent effect. The day of surrender would only have been procrastinated, till fresh forces arrived on the American side.

Lives of the Queens of Scotland, by Agnes Strickland, vol. 2. New York, Harpers, 1851. pp. 402.

The present volume contains the conclusion of the memoir of Mary of Lorraine, and the life of the Laday Margaret Douglas, Countess of Lennox, and mother of the unfortunate Darnley. The accomplished authoress has displayed the same careful research, and accuracy in details, as before, and has produced an attractive and instructive account of the eventful times in which these princesses lived.

Vagamundo, or The Attache in Spain, by John E. Warren. New York, C. Scribner, 1851. pp. 292.

A lively, sketchy, unpretending book of travels in Spain and Morocco, which may be read with pleasure, if it does not add materially to our stock of knowledge.

Naval Life; The Midshipman, by W. F. Lynch, U. S. N. New York, C. Scribner. pp. 308.

Agreeable sketches of youthful experience as a naval officer, with some pleasing pathetic narratives, and spirited details of dashing adventures with West Indian pirates.

Gulliver Joi, His Three Voyages, edited by Eben Pierce. C. Scribner.

An imitation of Gulliver's Travels, but not very successful. The meaning is doubtless satirical, but in most instances far from obvious.

Two letters to the Earl of Aberdeen on the State Prosecutions of the Neapolitan Government, by the Rt. Hon. W. E. Gladstone. 1st American from the 5th London Edition. Orders received at 207 Pearl Street. pp. 56.

These letters which have made much noise in Europe and contain most "astounding revelations," have been published in a very neat form, under the circumstances detailed in the following letter. We hope the enterprising newsboy will be rewarded.

Mr. Editor: It was my good fortune to pass some months of the present year in London. During my stay there, this remarkable production made its appearaance, and for several weeks the press could scarcely supply the demand for it. A few days before sailing, I procured a copy of the *fifth* edition. A friend on board the same steamer with me had a copy of the *seventh*. Soon after my arrival home I offered my copy first to one, and then to another, of our large publishing houses, and much to my surprise both of them declined publishing it, "Pamphlets will not pay" was the reply I received. In vain I urged the character of the production—that its developements were more astounding than any that had appeared in this generation—that it was destined to have a powerful influence in every country where the spirit, of Liberty is not extinct, and that the people of this, above all other countries, would do their part towards circulating the sad story. But it was of no avail.

I have, however, had better success with a News-Boy—a lad, who, being out of employment, took up the sale of pamphlets and periodicals, some two or three years since. He has (having some aid promised him) had 2000 copies printed, and as he proposes selling it at one shilling a copy, which is half the price only of the London edition, I cannot but think a second edition will be speedily wanted. I feel assured, Mr. Editor, that it will afford you pleasure to aid so laudable an effort.

Very respectfully, J. H. S.

Appleton's Mechanics' Magazine for November has been received. It contains particular descriptions of many newly invented machines, and scientific papers. The article on the application of Electro-Metallurgy to Sculpture, Bas-Reliefs, &c., contains some important suggestions for artists.—There is also an interesting memoir of Jacob Perkins, the inventor of the steam-gun, &c.; with a List of Patents, Notices, and Correspondence.

The Messrs. Harper have published Bishop McIlvaine's Charge on "*Spiritual Regeneration* with reference to the Present Times." It sets forth that prelate's well known and peculiar views.

The Evergreen for *November* has been issued.—The Publisher offers the next volume at *three* dollars for *two* copies, which is cheap enough. It is recommended by several city clergy, as containing useful reading and calculated to forward individual and family improvement on sound principles.

The *Sailor's Magazine* for November has been received, also *The Spirit of Missions.*

We acknowledge with thanks the receipt of the Speech of the Hon. W. H. Seward for the defence in the Michigan Conspiracy cases, which is very powerful and luminous. (Derby & Miller, Auburn.)

"Lossing's Pictorial Field Book of the American Revolution," No. 18, contains the early History of Pennsylvania; a copious history of the *Old State House*, and the stirring scenes it witnessed, especially the Declaration of Independence—and the attack on *Red Fort* by the Hessians. The illustrations in this number are very interesting.

We have received from Messrs. Firth, Pond & Co., 1 Franklin square, "*The Midnight March*," which is quite pretty and easy of Execution, *Oh for a home behind the hills*," from the melodies of the Bohaman family arranged as a quartette. "*Willie my Brave*" by Stephen C. Foster, is very simple both in the air and its accompaniment, and ornamented with a neat lithograph. "*The Dying Child's Request*," by Wm. H. Oakley,

"Oh mother in yon Churchyard dread,
Lay not your little one,"

forms a very good companion for "Take me home to die," which we received, a short time ago. from the same publishers. "*Song of Mercy*" and the "*Song of Christiana*" by Miss Augusta Brown will, no doubt, become great favorites with the admirers of the Pilgrim's Progress; the former song is pathetic and devotional, and boasts also of a lithographic title-page. The whole collection is very creditable to Messrs. Firth & Pond, and we return them many thanks for their politeness.

CLERICAL CHANGES.

The Rev. V. Bruce, being called to St. Paul's Church, Hoboken, has resigned the Rectorship of Trinity Church, Rockaway. His address is No. 79 St. Mark's Place, New York.

The Rev. J. A. Spencer, having entered upon the duties of Editor of the Gen. Prot. Epis. S. S. Union, requests letters, papers, &c., to be directed to him at the Depository, No. 20 John St., or at his residence No. 215 Sixth Avenue.

The Rev. Charles E. Phelps has received and accepted a unanimous call to the Rectorship of St. Paul's church, Whitehall.

Married.

On the 29th ult., in St. Paul's church, Brookfield, Conn., by Rev. J. W. Stewart of Mt. Alban, D. C., Henry T. B. Brown of New Milford, to Mary Charlotte, daughter of the late O. French of Bridgewater, Conn.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 11th instant, at 7½ o'clock.

Thos. P. Cummings,
Rec. Sec.

Nov. 8, 1851.

☞At the last regular meeting of the "Board of Managers," the following resolutions were unanimously adopted:—

Resolved, That this Board have with deep felt sorrow learned of the decease of *John Neilson, Jr.*, one of their number.

Resolved, That by the blessing of God, we will endeavor to imitate the happy christian example he always so meekly set before us in the performance of his duties.

Resolved, That these resolutions be published with the notice for our next meeting, in the Church periodicals and a copy transmitted to the family of the deceased.

Nov. 8, 1851.

ST. MARY'S HALL,
Burlington,——New Jersey.

The Thirtieth Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the Bishop of the Diocese, or to the Rev. R. J. Germain, Principal.

Oct. 11—t Nov 15.

BURLINGTON COLLEGE.

The Eleventh Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the President, or to Rev. M. P. Stickney, Rector.

Oct. 11—t Nov 15.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 21th inst.

St Paul's chap, Rev Wm Berrian, D D, 81 83; St Johns chap, Rev J M Wainwright, DD, 67 78; ch of Ascension, Esopus, Rev W T Smithett, 5; ann subs, W C Pierrepont, 5, Miss S B Van Wagener, 3, Miss Catharine Van W, 3, Miss M W Van W, 3,—14; Christ, Westport, Ct, Rev W H Frisbie, 4 50; total, 173 11.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 5, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 21th inst.

St Johns, Clyde, W N Y, Rev C Gardiner, 3; Christ, Westport, Ct, Rev W H Frisbie, 4; Rev C Breck, don, 3; ann subs, W C Pierrepont, 5; Miss Catherine Van Wagener, 1, Miss M W Van W, 1,—7; total, 17.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov 5, 1851. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Trinity, New Rochelle, thro' Rev Dr Morgan, 21 53; Miss C Barnes, 7; T V W J, 1; a bundle of clothing, from the ladies of Grace ch, Brooklyn Heights, thro' Dr Vinton, and one from J M Pickslay which were very acceptable.

Donations in clothing, half-worn or otherwise, can always be put to good uso, as we are constantly receiving at the home, unfortunate and destitute seamen.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 74 Beaver-st.
Ed. Haight, 68 Maiden Lane.
} Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Nov 3, 1851.

P. S. The 1st of November has arrived. The rent of our house is due and must be paid. We want $130 to do this, and we pray God to put it into the hearts of his people who are blessed with an abundance of this world's goods, to sopply this want, and enable us to continue this good work.

LITTELL'S LIVING AGE, No. 391, 12½ cents.

CONTENTS.

1. End of the Great Exhibition, *Morn. Chron.*
2. The American Minister in Ireland, *Times.*
3. Arctic Expeditions of Succor, *New Monthly Mag.*
4. Le Morvan, *Spectator.*
5. Medical Articles of Faith, *Do.*
6. The Jews in Great Britain, *Do.*
7. The Key of the Street, *Household Words.*
8. The Dead Sea and the Great Salt Lake, *Edinburgh Philosoph. Jour.*
9. Beddoe's Poems, *Exam.*
10. Kossuth's Address to the People of the U. S.
11. Kossuth and Austria, *Exam. & Spec.*
12. Foreign News, *Spec.*
13. Mrs. Harriet Lee, *Ladies Companion.*
14. Maurice Tiernay, Chap. XLVI and XLVII, *Dublin Univ. Mag.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

A PROFESSOR of the Piano Forte, who can give the best of reference as to qualifications, and character, is desirous of obtaining board in a family where his instructions would be a sufficient remuneration. Address Music Teacher at this office.
Nov 8,—1t$

HOBART HALL ACADEMY.
HOLLAND PATENT, ONEIDA CO.,
12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.
FALL TERM
Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.
A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.
Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.
REV. J. W. BRADIN, President.
W. W. DeAngelis, Sec'y.
REFERENCES:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D. D., New York.
Aug. 23. 3m

SWORD'S ALMANAC FOR 1852,
Will be published Saturday, Nov. 8th.
"Swords' Pocket Almanac and Church Register" containing lists of Bishops and Clergy in each diocese, and other statistical information, concerning the Protestant Episcopal Church in the United States, with an Alphabetical Index, neat 32mo, interleaved, price 25 cts.
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

A HOUSEKEEPER AND LADY'S COMPANION WANTED.
A GETLEMAN AND HIS LADY, (without children) formerly of the city, but now residing on a farm on Long Island, in the neighborhood of a church, and where there is good Church society, would like to meet with an intelligent Churchwoman, either a widow without children or a single lady, who wants a home, and would become one of the family in interest and usefulness.
Address D. F. D., New York Post Office, Box 2050.
Nov 8—2t$

WANTED, to take charge of a small school of boys, a gentleman who has had some experience as a teacher, and is qualified to give instruction in the classics, and the ordinary elementary branches.
For particulars, reference may be made to the Rev. Dr. Muhlenberg corner of 6th Avenue and 20th street; or to the Rev. Milo Mahan, Theological Seminary N. Y.
October 18.—4t.

A LADY, A Communicant of the Church, desires a situation as Housekeeper or Preparatory Governess in a respectable family. Salary not so much an object as a comfortable home. Address A. F., 308 Broome st.
Nov 1—2t f

Selected Matter.

From the Spirit of Missions.

Missionary Intelligence.

Athens.—Letters from the Rev. Mr. Hill are to the 15th of July. The Mission schools closed for the summer vacation, on the 9th of that month; and Mr. Hill, with his family, had gone out of town for a short season. They were all enjoying good health.

China.—By the last mail letters were received, dated the 30th of May and the 4th of June. Bishop Boone wrote on the former day, from a Budhist Monastery, on the summit of Chapro-Shan, to which he had made an excursion for health, the first in a period of six years. He was accompanied by Mrs. Boone, and their children, and also by Miss Jones. All had been materially benefitted by the journey. It was the purpose of the Bishop to visit some lakes in the interior, to proceed thence to Chusan, and thence to Poo-too, the head quarters of Budhism, and one of the curiosities of China. After that he would turn his face homeward.

Before leaving Shanghae he had completed the purchase of land for the Female School building on the west of his own house. He will be gratified to find that his appeal in behalf of this object has met with so prompt and liberal a response from the Church at home. The whole amount received exceeds four thousand two hundred dollars, of which more than one-half has been contributed by the Diocese of Virginia.

The Rev. Mr. Syle, on the 4th of June, writes:

"In the Bishop's absence, it devolves, of course, upon me, to give that minute and hourly oversight to the school, which he extends to it when here. Only those who know what the entire charge of fifty boys means, can understand the anxiety and responsibility of this duty; and none but the head of such a school of *heathen* boys can tell how difficult is the task of dealing with the older scholars—the eleven who now compose our head class. Now that they are grown up to be eighteen, nineteen, and twenty years old, their relatives and friends are continually troubling them with solicitations to leave their studies, and engage in some active business.

* * * * * * * * *

"The school goes on prosperously; so also the two in the city. I baptized one aged man on Sunday May 11th, in Christ Church. Chae is pursuing his studies regularly; among the oldest scholars, I have hopes that two or three will become condidates for the ministry."

Africa.—The following letter, from the Rev. J. Rambo, was written during a brief excursion, which he had taken for the benefit of his health:

"Sierra Leone, May 8th, 1851.

"I reached this on the 23d ult., and in two days hope to embark for Cape Palmas. I have been highly gratified with my visit here, and believe shall return to my own field of labor in better health, and perhaps with enlarged views of the Missionary work. For truly, what I have seen and heard here of the doings of the missionaries of the English Church, is interesting and encouraging.

"Imagine a colony of 45,000 liberated Africans, the representatives of dozens of tribes, from every part of Western and Interior Africa, all speaking different languages and dialects, and you have in your mind the state of the case here. However, all these re-captives learn to speak English; and not only do the children and youth attend schools, but many of the adults also attend Sunday Schools, which are kept for their special benefit, and thus are taught to read.

"Schools are numerous, and all can obtain a common education. The re-captives are obliged to pay one penny per week for each child, and this they do willingly, and are thus made to value education more than they would otherwise do.

"The Gospel has done much for these Africans. It has made its impression in every town, village, and hamlet. The mountains and valleys are vocal every Lord's day, with the praise of thousands of the true worshippers of Jehovah, who but recently were idolaters, sunken in the deepest ignorance and superstition.

"Every village and district has its places of worship, its day and Sunday schools, and its pastors and teachers. I have been peculiarly struck with the neatness, order, and attention apparent on all hands ow the holy Sabbath. Its 'Church-going' bell is heard, and its call obeyed, at every point. What a contrast such a sight presents, to that of some of the surrounding tribes of heathen, who are not under the influence of the Colony. My heart thrilled with gratitude, as I have worshipped with nearly a thousand of these people, who seemed now to be clothed and in their right mind. I have been permitted to deliver one message of salvation to some of them. Indisposition prevented my meeting a second engagement to preach to them.

"Some of the village Churches number 900 worshippers, and from 300 to 400 communicants. The whole number of stations, 15; ordained European Missionaries, 14; ordained Native Missionaries, 3; European catechists, 2; European female teachers, 2; Native catechists, 7; native teachers, male and female, 49; communicants, 2,061; attendants on public worship, 6,950; seminaries, 2; students, 66; schools, 46; scholars, 6,184.

"The two seminaries mentioned, are the Grammar School and Christian Institution. The latter is to train Native youths for the ministry, and others for Christian teachers. Two of its former pupils have been ordained in England within two or three years, and there are others who will be ready in a few months, when the newly-appointed Bishop for the English colonies on the coast, is expected to arrive.

"The course of studies is as thorough as high schools generally. Not only are some of the twenty students reading the Latin Classics, and the Greek Testament, but also the Hebrew Bible. And the course of Mathematics is a fair one. There are three Professors.

"The Missionaries here seem to be a united, happy band of evangelical men, who are given up to do, to be, and to suffer all the will of their Master. They have several benevolent societies among them, by means of which they are accomplishing almost every possible good for themselves and the thousands under their care.

"I thank God for the refreshment and comfort I have derived from the society of His servants, among whom I have everywhere met with a hearty welcome. It is a cause of devout gratitude, also, that so much is being accomplished, and that the health of the Missionaries here is generally very good, and has been so, so that during the past ten years only three or four Missionaries have died."

The Pastoral Aid Society.—We some time since inserted some communications, asking for information as to the operations of this Society, and made a tender of our columns for the reply. The offer was not accepted at the time, but we have received lately a copy of the Annual Report, from which we make the following extracts:

The Necessity.—The necessity for such a Society is founded in the wants and claims of the Church. Its objects are those which will be always "with us;" "to sustain and extend the Church in this Diocese, to promote its religious influence, to assist the weaker parishes, to contribute to the erection of churches or chapels, and to render all the aid in its power to destitute places within the bounds of the Diocese."* The wise benevolence of the Church should recognize and provide for these objects. The provision heretofore made in this Diocese for them has proved wholly inadequate; and the details of our work, as it has progressed, ramify in so many directions as to relieve us from all apprehension of interfering with other organizations.

We felt it to be so in projecting the work; and now that we have tried it, feel more deeply, that in the most favorable state of the Church in this Diocese that could be hoped for, this Society would be necessary, and would present claims that could not fail to commend themselves to every right-minded and true-hearted Churchman.

It is in vain, however, to blind ourselves to the fact, that while we are not partisan either in our object or our spirit, there is a state of things which forces us into a position of seeming antagonism.

A large proportion of Clergy and Laity have found themselves excluded from a just share in the charitable action of the Diocese. Its Societies are restrained to a partisan administration. That the confidence of many should be withdrawn; that charities should be withheld; that Missionary feeling should grow cold, are natural consequences. And it is equally a consequence, that where a dominant party exercises this absorbing control, all efforts, however ingenuous or discreet, must be driven into an antagonism apparent or real.

The Pastoral Aid Society, for the time, may bear this aspect, impressed not by its own choice, much less by its intrinsic character and selected objects. It is mainly constituted of those who cannot conscientiously assist the agencies, *nominally* those of the "Church in this Diocese." It associates those who, acknowledging no party name, inflexibly adhere to the "old paths"—"the doctrine, discipline, and worship of the Protestant Episcopal Church in these United States." It gathers the contributions of those who have been compelled to keep back their gifts, and are glad to have an agency they can trust to receive and disburse them.

* * *

The Finances.—The donations contributed to the funds of the Society from November 27th, 1850, to August 4th, 1851, amount to the sum of $4,993 25—a fraction short of $5,000. The receipts since the closing of the Treasurer's report will increase the amount somewhat; and the alacrity with which the friends of the society have responded to every call has abundantly justified the Council in making grants to the whole extent of their available means, with the exception of $28 25, in the reasonable expectation of future receipts.

The balance in the Treasurer's hands, to the credit of the Society in the Chemical Bank, is $3,468 89; now subject to the warrants of the Finance Committee, as the quarterly payments in aid of Pastors' salaries mature, and as the conditions are fulfilled upon which certain of the grants are made. It is a rule with the Society that all grants involving addition to Clergymen's salaries, and for such kindred objects, shall be paid in equal quarterly payments; but that appropriations to relieve parishes from debt, or for the erection of churches or chapels, shall be coupled with the condition that the payment shall not become due until the amount voted by the Society will discharge the parish or relieve the building, as the case may be, from "all outstanding liabilities." These are termed *conditional* grants; and the sum required to meet them is always reserved in the Treasury, to be applied as soon as the condition is fulfilled.

* * *

The work done.—Thirty-four applications for aid have been made, some of which have been declined; some are still under consideration, and the remainder have been granted as follows:—

Applications. A list of Applications for Aid.

Rev. Dr. Harris, for Newcastle, Westchester county.
Church of the Holy Spirit, Rondout.
St. Stephen's Church, Northcastle, Westchester county.
St. Ann's Church, Amsterdam.
Green Point, Long Island.
Christ Church, Cooperstown, for a School-house.
Church of the Holy Martyrs, New York.
Rev. W. F. Halsey, Sing Sing.
St. John's Church, Richfield Springs, for Church building.
Church of the Messiah, Brooklyn.
Schuylersville, Saratoga county.
Ascension Church, Green Point, L. I.
St. John's Church, Richfield Springs, for aid in support of Rector.
Rev. William Richmond, for public Institutions in charge of Rev. Thomas Cook.
Christ Church, Pelham, Westchester county.
St. Ann's Church, Amsterdam, for support of Rector.
Calvary Church, Williamsburgh.
St. John's Church, Kingston, Ulster county.
St. Luke's Church, Somers, Westchester county, for Church debt.
St. Jude's Church, New York.
St. Thomas's Church, Amenia, Dutchess county.
Copake, Columbia county.
St. Timothy's Church, Westford, Otsego county.
Rev. Thomas M. C. Peters, aid for Minister to certain Public Institutions.
Church of the Good Shepherd, New York.
St. Paul's Church, Flatbush, Long Island.
Rev. Thomas Cook, St. Simon's Church, New York.
Grace Church, South Middletown, Orange county, for support of Clergyman.
Rev. Eleazer Williams, }
The St. Regis Indians. }
Episcopalians in Hogansburgh.
Christ Church, North Brooklyn.
Grace Church, South Middletown, Orange county, for balance of debt.
Rev. Hiram Jelliff.

Appropriations.—The following schedule presents in detail the appropriations made by the Council since December 26th, 1850:—

List of Applications granted, with the Amounts and Objects.

1850.		
Dec. 26.	Church of the Holy Spirit, Rondout, for support of a resident minister	$300 00
	Newcastle, Westchester county, for church,	300 00
	St. Ann's Amsterdam, church debt,	300 00
1851.		
Jan. 30.	Church of Messiah, Brooklyn, for Rector,	200 00
	Church of Ascension, Green Point, L. I., for Rector	150 00
	St. Stephen's Church, Northcastle, Westchester, for a minister,	200 00
Feb. 27.	Church of the Holy Martyrs, N. Y.,	200 00
March 27.	St. Luke's Church, Somers, for liquidation of debt,	300 00
	and loan,	200 00
April 24.	St. Ann's Church, Amsterdam for Rector,	300 00
May 29.	Congregation in Copake, Columbia co.,	200 00
	Rev. Thomas McC. Peters, for religious services in certain Public Institutions, and all the funds that shall be received for that purpose.	165 00
	Rev. Thomas Cook, St. Simon's German Church,	200 00
	Grace Church, South Middletown, Orange co., for Rector,	200 00
	St. Paul's Church, Flatbush, for Rector,	200 00
	St. John's Church, Richfield Springs, for church building,	300 00
June 26.	St. Jude's Church, New York,	150 00
Sept. 18.	Grace Church, South Middletown, Orange co, for church debt,	300 00
	Christ Church, North Brooklyn, for church,	250 00

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* Art. III. of Constitution.

Adulterations of Teas.

The last investigations of the Lancet, with regard to the adulteration of articles of consumption, have been directed to tea. As far as English dealers are concerned, the results obtained are not satisfactory, but the extent of deception practised in China is beyond what most persons will be prepared to learn. The Chinese themselves not only use a number of injurious materials, but also other leaves than those of the tea plant—a system which has increased since the trade was thrown open, and the inspection of the East India Company ceased. In England, some of the spurious manufactures consist of the leaves of the beech, elm, horse-chesnut, plane, fancy oak, willow, poplar, hawthorn, and sloe, the latter being most frequent, on account of their astringent quality. The use of re-dried tea leaves, however, has been the most general form of imposition here, and in 1848, when the process was interrupted by the vigilance of the Excise, it is supposed there was not less than eight manufactories for the purpose in London alone, besides many in the provinces.

The leaves were bought up at coffee-houses, at 2½d per lb., mixed with a solution of gum, re-dried, and then colored with rose-pink and black lead to "face" them, a bloom being sometimes also imparted with a vegetable red, mixed with carbonate of lime. The practice still prevails to some extent, catechu being added for its tannin, but it is greatly limited by the proceedings of the Excise. Certain mixtures, lately sold as "tea improvers," under the names of "La Veno Beno," and "the Chinese botanical powder," in packages for 3d. each, have been ascertained to consist of 76 per cent. of catechu, the habitual use of which is calculated to cause serious evils, while the rest is sumach leaves or wheat flour. Out of 35 samples of black tea, tested upon their arrival from China, 23, consisting of congous and souchongs, were genuine, while 12, which consisted of scented pekoe, and scented caper, chulan, or black gunpowder, were adulterated.

This adulteration consisted in the leaves having been faced, so as to improve the appearance of the teas, with black lead, an irridescent powder resembling mica, indigo and turmeric. Of one coarse sort, which contained fragments of rice or paddy, glazed in the same manner as the tea leaves themselves, it is understood 220 boxes were disposed of at public sale on the 18th of June last. In another kind there were found little lumps like the dung of silkworms, which has been stated to be one of the articles the Chinese sometimes send us for tea. None of these samples, however, contained any other leaf than that of the tea plant. With the green teas tested on their importation, the results were much more serious. Thirty samples were tried, and all were found to have been adulterated. Five consisted of what is called "lie" tea, which is simply tea dust and sand made up with rice water; one was composed of paddy husk and other substances; and one was a mixture of "lie" tea and spurious leaves of other plants. Every one of the 30 sorts were artificially glazed or colored, Prussia blue, indigo, turmeric powder, and China clay, being the substances employed.

A curious additional fact was likewise arrived at. In no instance among all these trials, was a single leaf discovered possessed of a green color, other than what was produced by artificial means and an irresistible inference consequently arises, that there is most probably no such thing as a genuine green tea, of the color ordinarily supposed to be its characteristic. Two specimens from Assam were tried, and these were found genuine; but their color was of a yellowish dulness, without the slightest tinge of green. The same thing was noticed also in a specimen from Java, which was found genuine, except that it was slightly faced apparently with China clay. The system of fabrication seems to be general amongst the Chinese, and the spurious sorts have their regular market quotations. With regard to British operations of the same kind, the skill exercised is described as little inferior. In three specimens lately seized by the Excise, the materials variously employed were exhausted tea leaves, Prussian blue, turmeric, China clay, Chinese yellow, soapstone, indigo, catechu, and the leaves of the sycamore and horse-chesnut.

As respects the samples purchased in London shops, the facts are not more unfavorable than might have been expected from the Chinese adulterations, and the belief is warranted, that among venders themselves the practice is not at present extensive. Out of 24 samples of black tea, bought in the metropolis, 20, consisting of congous and souchongs, were all genuine, while four, which were of the scented descriptions, were adulterated, most probably, however, in China, without the knowledge of the dealers. The conclusion from all the facts is, that the great bulk of the black tea used in this country, viz., congou and souchong, is genuine, and that the scented teas—the pekoes and capers—are invariably adulterated. Of green tea, out of 20 samples purchased in London, all were artificially colored, glazed, or painted with a mixture of Prussian blue, turmeric powder, and China clay. Eleven were also adulterated with "lie" tea, which, although it may have been introduced before importation, is still so easy of detection, and also so dangerous, from the extent to which it is colored with Prussian blue, that the dealers are not justified, by the plea of ignorance, in selling a mixture in which it is contained. It is, moreover, known to be sent over to this country in vast quantities, and disposed of at 6d. per lb., so that there is reason to apprehend it may not unfrequently be mixed on the spot.—*London Times.*

A YOUNG MAN, teaching in the City each day from 1 to 3 o'clock, desires to occupy his mornings and evenings either as Tutor, either in Schools or Private Families in New York or its vicinity. Advertiser is a good penman, has had four years experience in teaching the Mathematics with the common English Branches, and can give the best City reference as to character and ability.—Apply to B. Z. at the office of this paper.
Otc. 25th—4t$.

CHURCH SCHOOL ROOMS.
190 West 19th St.

FRENCH, ITALIAN, and GERMAN Instruction for ladies and gentlemen. Profs. Jean F. Buffet and L. R. Breisach have commenced their *evening classes* for the season.

Classes in French—Tuesday and Thursday at 6¾ and 7¾ P. M.

Classes in German—Monday and Friday at same hours.
Terms $5 for 24 lessons.

For further information apply to
WM. B. STOUGHTON,
at the School Rooms.

N. B.—WANTED, a person to take charge of the physical education of the pupils of the Church School.
Oct. 25,—3t

TEACHERS.

TWO YOUNG MEN, Of much experience in teaching, who will give satisfactory reference, one a graduate of Harvard and the other of Yale College, want situations as Tutors, either in private families in New York City or to travel abroad.
Address Horatius, Box 340, Cambridge, Mass.
Oct. 4, 1851—6t$

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175 each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.
Post Office, Newburgh. Sept 13—2m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct. 4, 1851.—tf

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished.
BUNNELL & PRICE, Publishers,
121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.
Sept. 6—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half moroceo, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.
ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tt REV. P. L. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58
Total for the month,			127
Whole number of policies issued by the Company,			7530

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:
President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Recording Secretary,
FREDERICK W. WELCHMAN, 84 Broad st.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.